UNIVERSITY OF PENNSYLVANIA

LEADERSHIP TRAINING THROUGH LOCAL CHURCH AGENCIES

(A Study of Outcomes)

MORRIS S. GRETH

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA
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MARIE REMMLER GRETH

PARTNER OF MY LIFE AND CO-LABORER IN ALL MY WORK

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CONTENTS

PAGE

FOREWORD 9

INTRODUCTION

Introductory Statements 11
The Problem 12
Explanation of Terms and of Procedure 14

PART I. THE DETERMINATION OF MAJOR OUTCOMES

Introductory Statements 17
Recommendations of Denominational Authorities 17
Tentative List of Major Outcomes 38
Check by Denominational Authorities 39
Evaluation of Major Outcomes by Church Workers 45
Evaluation of Major Outcomes by Educational Leaders 50
Summary 54

PART II. THE ANALYSIS OF MAJOR OUTCOMES

The Instruction Complex 58
Check by Study of Pupils' Texts 60
Evaluation of Contributory Outcomes by Educational Leaders 62
Validity of the Analysis 63
The Analysis:
Instruction Complex—A 64
Instruction Complex—B 67
Instruction Complex—C 70
Instruction Complex—D 74
Instruction Complex—E 77
Instruction Complex—F 81
Instruction Complex—G 84
Instruction Complex—H 87
Instruction Complex—I 91
Instruction Complex—J 94
Instruction Complex—K 98
Instruction Complex—L 100
Instruction Complex—M 103
Instruction Complex—M-I 105
Instruction Complex—M-II 107
Instruction Complex—M-III 110
Instruction Complex—M-IV 113

PAGE

Instruction Complex—M-V 115
Instruction Complex—M-VI 118
Instruction Complex—M-VII 120
Instruction Complex—M-VIII 123
Instruction Complex—M-IX 125
Instruction Complex—N 128
Instruction Complex—O 130
Instruction Complex—P 132
Instruction Complex—Q 134
Instruction Complex—R 137
Instruction Complex—S 139
Summary 141

Conclusion 143

Appendix A—Control Forms and Elements 145

Appendix B—Bibliography 148

Appendix C—Denominations 154

Appendix D—The Second Questionnaire 156

Appendix E—The Third Questionnaire 158

TABLES

		PAGE
I.	Denominational leadership schools	18
II.	Objectives as reported by denominational authorities	20
III.	Courses recommended for denominational leadership training schools	29
IV.	Major objectives as checked by denominational authorities	37
V.	Denominational distribution of church workers evaluating major outcomes on the basis of the kind of work they do	46
VI.	Distribution of church workers evaluating major outcomes on the basis of training	46
VII.	Distribution of church workers evaluating major outcomes on the basis of experience	47
VIII.	Evaluation of major outcomes by church workers	49
IX.	Denominational distribution of educational leaders evaluating major outcomes	52
X.	Evaluation of major outcomes by educational leaders	53
XI.	Validity of the nineteen major outcomes	55
XII.	Distribution of pupils' texts examined for suggestions of contributory elements on the basis of subject	61

FOREWORD

This study is a preliminary investigation made in order to determine the essential outcomes a denominational leadership training school should strive to attain in its students. It consists of two parts. Part I advances nineteen major outcomes as essential for efficient volunteer workers in the Evangelical Protestant churches of America. Part II is concerned with the analyses of the major outcomes according to the approach suggested by Professor A. Duncan Yocum of the University of Pennsylvania. All of the major outcomes are analyzed into instruction complexes, designed to make the outcomes controlling, useful and generally applicable for the volunteer church worker. No finality is claimed for the elements advanced but the whole study stands as a preliminary investigation intended to serve as a basis for experimentation. Those interested in the making of courses of study and in effective instruction in leadership training schools will probably find a wealth of reference material in The Analysis of Part II.

The writer owes a debt of gratitude to the men in charge of leadership training in the various Protestant denominations of America who responded to the questionnaires; to the church workers who evaluated the major outcomes; and to the educational leaders who spent considerable time and effort in evaluating the major outcomes and the elements in the complexes.

Sincere appreciation is expressed for the encouragement and suggestions received from Doctors A. Duncan Yocum and O. Fred Nolde under whose guidance the study was made, and for the sympathetic interest of Doctors E. Duncan Grizzell and James A. Miller and other members of the Department of Education at the University of Pennsylvania.

INTRODUCTION

The need of practically every church is more and better trained leaders. Almost every enterprise of the church suffers because there is an insufficient number of trained leaders. This is especially apparent in the educational work of the church. A well-known authority, in speaking of Sunday school teachers, says,[1] "Comparatively few teachers are prepared to teach the subject matter they present. If an examination were given Sunday school teachers such as imposed upon public school teachers and teachers' certificates required, probably not one Sunday school teacher out of fifty could at present meet such a reasonable test on the materials they teach."

The Commission making the Indiana survey found that 200,000 Sunday school pupils were taught each Sunday by Indiana teachers who had spent less than ten years in schools of any kind. The great majority had no courses in the Bible, religion, or religious education in any institution of higher learning. The small number who had any special preparation for the work they were doing, had received the major part of it in the twenty-eight teacher training classes conducted by the local churches at the time the data were secured.[2] Conditions in Indiana are typical of conditions throughout the country.[3] The majority of Sunday school teachers and other church workers have had no special training for the work the church is expecting them to do. With the church's ever expanding program to meet modern conditions, the need for more and better qualified leaders is constantly becoming more pressing. The need in practically every department of the church's work is for more effective leadership.

Effective leadership presupposes special training. Leadership

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[1] Betts, George H. "Curriculum of Religious Education," p. 35.

[2] Athearn, Walter S. "The Indiana Survey of Religious Education," 1920. Chapter XIII, p. 384-411.

[3] The International Standard Leadership School of Religious Education, Educational Bulletin No. 4. 1927. The International Council of Religious Education, 5 S. Wabash Avenue, Chicago, Ill., p. 5.

training is, therefore, a matter of much importance to every church. It is a task too large to be left entirely to the local church. The training of professional leaders must largely be left to the colleges, seminaries, and training schools of the denomination to which the individual church belongs. But the local church can undertake the training of its volunteer workers. The vast majority of Sunday school workers and leaders in any church are men and women whose vocations lie in other fields but who are willing, as an expression of their humanity and religion, to do this work for others for which they expect no financial reward. It is largely to meet the needs of these volunteer workers that leadership training schools have been established within the last few years.

Schools for the training of volunteer workers may be classified as: 1) interdenominational leadership training schools; and 2) denominational leadership training schools. The interdenominational school is intended to offer a means of co-operation where it is found advisable to combine the efforts of two or more denominations. Most of these schools are conducted under the supervision of the Department of Leadership Training of the International Council of Religious Education. The vast majority of leadership training schools are conducted on a denominational basis either by the local congregation or by the co-operation of a number of congregations belonging to the same denomination. This study is limited to the schools of the latter class, viz., denominational leadership training schools, conducted either by a local congregation or by a number of congregations belonging to the same denomination.

The Problem

In organizing a leadership training school for volunteer church workers the question immediately arises, "What outcomes ought the courses given strive to attain in the student?" The study attempts, through a preliminary investigation, to answer this question. The following steps are included in the investigation. 1) *The determination of major outcomes.* This determination involves the following: a) ascertaining the major objectives the men in charge of leadership training in the various Evangelical

Protestant denominations in America attempt to realize through the schools under their supervision; b) a check on the inclusiveness of all essential objectives through a study of available courses of study and descriptions of courses recommended by the International Council of Religious Education; c) a statement of the major objectives in terms of major outcomes; d) a check for the adequacy of the statement of these outcomes by the men who submitted the list of objectives; e) a check for the validity of the major outcomes on the basis of the evaluations by a select group of volunteer church workers and the evaluations by a small group of men, who because of their training and professional standing, may be regarded as experts in the field. 2) *A hypothetical analysis of the major outcomes.* The analysis provides for the selection of the contributory outcomes necessary to make the major outcomes controlling, useful, and generally applicable, and the organization of the contributory outcomes into instruction complexes. A check for the validity of the contributory outcomes is provided on the basis of the evaluations by the same experts in the field, who evaluated the major outcomes.

This preliminary investigation, dealing with the selection and analysis of outcomes for denominational leadership training schools, is necessary in order that the courses given may contribute in a definite way to the control of conduct essential for efficient volunteer church workers. Subsequent to it the following steps will be needed: a) organization of all courses of study upon the basis of the major outcomes and the contributory outcomes in the analysis. This step involves 1) the selection of those outcomes and contributory elements which can best be given in the denominational leadership training school; 2) the determination of the sequence or order in which the outcomes and their contributory elements are to be located; and 3) the selection of subject matter or experiences essential or helpful for their attainment. b) Experimentation to determine whether the courses of study are effective in the development of the contributory outcomes; c) experimentation to determine whether the contributory outcomes are effective in the development of the major outcomes; d) experimentation to determine whether church work-

ers in whom these outcomes have been attained are efficient in the manner and to the extent desired. This study is limited to the preliminary investigation. The subsequent steps are beyond its scope.

The possibilities of a study of this type were suggested to the writer when he entered upon graduate work a few years ago, by Doctor A. Duncan Yocum, Professor of Educational Research and Practice at the University of Pennsylvania. The study is the outgrowth of work done in Professor Yocum's seminary in The Selection and Organization of the Course of Study. It is an example of the type of investigation recommended in the Standards for Curriculum Research adopted by the Educational Committee of the International Sunday School Council of Religious Education.[1]

Explanation of Terms and of Procedure

By the term "leadership training" is meant the training of volunteer church workers as carried on by the Evangelical Protestant churches. The term "local church agencies" refers to the authorities promoting and conducting the leadership schools. Leadership training classes conducted by individual congregations and community schools for the training of church workers conducted by a number of congregations of the same denomination are included under this category.

The conception of education as the *continuing control of conduct*[2] is here applied to the training of volunteer church workers on a denominational basis. As a result of the training received in such a class or school certain *outcomes* or reactions are attained in the student. In planning the courses to be given it is necessary to make provision for those outcomes which are essential for efficient leadership in the church. Consequently, the selection of the outcomes necessary for an adequate control of the conduct of

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[1] Printed in mimeographed form by the International Council of Religious Education, 5 S. Wabash Avenue, Chicago, Ill.

[2] For the analysis of conduct control and for the terminology employed, the writer is largely indebted to Doctor A. D. Yocum, Professor of Educational Research and Practice, University of Pennsylvania.

the men and women who are to be leaders in the church, must receive first consideration.

From the standpoint of the means through which outcomes exercise control, and the method through which the control is brought about, a number of different types of outcomes may be distinguished. The most important are realizations, sensings, attitudes, motives, standards, habits and vocabulary.[1] *Realizations* are feelings of reality resulting from the presence or recall of experiences. They definitely suggest feelings of familiarity resulting from the presence or recall of experiences. *Sensings* are feelings so accustomed that they control without any conscious cause or reason. Common examples are a sense of appreciation and a sense of honor. *Attitudes* are controlling feelings about or toward something. When a sensing or the feeling which often accompanies a realization is centered upon something, it becomes an attitude. *Motives* are feelings strong enough to result in action. Realizations, sensings and attitudes become motives when they stimulate an individual to some form of conduct. *Standards* or ideals are feelings which are centered upon the personal attainment of successive degrees of achievement. *Habits* are tendencies to do, think or act as one has done, thought or acted in the past. *Vocabulary* as an outcome is concerned with the control of conduct that is exercised through words as labels of past experiences.

In planning the offerings of a leadership training school, provision should be made for the attainment of such outcomes as realizations, sensings, attitudes, etc., which are essential for efficient leadership in the church. When the outcomes are so inclusive as to exercise control through a number of contributory outcomes and to be aided in their control by the contributory outcomes, they are known as *major outcomes*. It is to the determination of the desirable major outcomes that first consideration must be given. After the major outcomes have been determined it is necessary to ascertain the *contributory outcomes* essential to make them controlling, useful, and generally applicable. As a result of this procedure a *complex* or a series of complexes is

[1] For a more detailed description of the analysis of conduct control see Appendix A—Control Forms and Elements.

built up. Since the complexes suggest the ways in which the control is to be exercised they constitute the basis for the offerings of a leadership training school.

This procedure constitutes the basis for the two parts of this study: 1) the determination of major outcomes; 2) the hypothetical analysis of the contributory elements necessary to make the major outcomes controlling, useful, and generally applicable.[1] Supplementary explanation of the procedure will be found in connection with the various steps of the study.

[1] See statement of The Problem, p. 12-14.

PART I

THE DETERMINATION OF MAJOR OUTCOMES

The task of the church may be stated as preaching, teaching and serving or the work of "gathering men, educating them and sending them out in love."[1] The responsibility of carrying out the church's task rests largely upon the members of the local congregation. The extent to which this responsibility is met is largely dependent upon the congregation's leadership. The task of the leadership school is to prepare the lay worker to meet this rseponsibility adequately. In the course of this preparation certain outcomes, controlling of conduct, must be attained.

In ascertaining the outcomes it is necessary first of all to determine upon those which, because of their inclusiveness, will enable the volunteer church worker to perform his duties efficiently. These outcomes may be known as the *major outcomes* for the leadership training school. The first step in the determination of the major outcomes involves a reasonably inclusive assembling of the objectives, such as knowledge, skills, etc., that pertain to leadership training on a denominational basis. This is necessary so that no objective is omitted from the major outcomes.

Recommendations of Denominational Authorities

In an effort to ascertain the objectives that the authorities in charge of leadership training in forty-one Evangelical Protestant denominations of the United States and Canada attempt to realize through the leadership training schools in their respective denominations, the following questionnaire was addressed to them:[2]

1. Has your denomination local schools for lay-leadership training—schools that are not interdenominational in organization and control?

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[1] Knubel, F. H. and Scherer, M. G. G. "Our Church," p. 71.
[2] For list of denominations, see Appendix C.

2. How many such schools were conducted during the past year?
3. What definite objectives, i. e., what useful knowledge, abilities, attitudes, etc., does your denomination attempt to realize through these schools?
   1.
   2.
   3.
   4.
   5.
   6.
   7.
   8.
   9.
   10.
4. What course of study do you recommend to be used in order to attain these objectives? Please enclose a copy.

Results of Questionnaire

Thirty-three replies to the questionnaire were received. This represents approximately an eighty per cent response. Eight of the thirty-three replying reported that they had no schools of this character.

Of the twenty-five reporting denominational leadership training schools, twenty-two gave the number of schools conducted during the year 1927. The distribution according to denomination is given in Table I. The other three did not have this information available.

TABLE I. Denominational leadership schools during 1927 (a)

Denomination	Number of Schools
Brethren Church	2
National Convention Baptist, Uninc.	3
Old Constitution United Brethren	4
United Brethren	5
Reformed Church in the United States	6
Evangelical Lutheran Augustana Synod	7
Christian Church	10

TABLE I. Denominational leadership schools during 1927 (a) (con't)

Denomination	Number of Schools
National Convention Baptist, Inc.	12
Evangelical Lutheran Synod of Iowa	25
Church of God	35
Methodist Protestant	40 (b)
U. S. A. Presbyterian	40 (b)
United Church of Canada	41
Congregational	52
United Christian Missionary Society (Disciples of Christ)	75
Northern Baptist	80
Evangelical Church	118
U. S. Presbyterian	125 (b)
African Methodist Episcopal, Zion	163
United Lutheran	250
Methodist Episcopal, South	400
Free Methodist	500 (b)
Total	1993

(a) Does not include leadership training classes conducted by local congregations unless accredited by denominational authorities.
(b) Figures are approximate.

Twenty-three replies were received to the question regarding objectives. Five of these had to be regarded as of no value to this study. One reported as follows: "The first element in leadership is knowledge. The second element is a mighty will which leads one to grapple with difficulties until they are overcome. The third element, following all that goes before, includes that type of personality which inspires the multitudes to follow." The other four enclosed pamphlets and bulletins describing the schools and the courses that are offered and referred to them as "giving the information you are asking regarding the aims and procedures of our leadership training program." The material was carefully examined but no statement of objectives could be found.

The complete list of objectives as given by the men in charge of leadership training in eighteen Evangelical Protestant denominations is given in Table II. They are given in the order of frequency in which they were reported without any change in the original wording.

TABLE II. Objectives as reported by denominational authorities

	Objectives	Frequency
1.	Knowledge of the Bible	14
2.	Skill in special methods in at least one department of the church school	6
3.	Knowledge and appreciation of the church's message and program	6
4.	Knowledge of the pupil	5
5.	Knowledge of the mental, moral, social, and religious development of childhood and youth	5
6.	Knowledge of the psychological laws involved in the educative process	5
7.	Knowledge of the important principles of education involved in effective teaching	5
8.	Ability to teach	5
9.	Knowledge of the principles of teaching	5
10.	Realization of the significance of the Christian religion for the individual and society	5
11.	Knowledge of the principles involved in the development of a religious life	5
12.	Culture and development of a religious personality	5
13.	Development of a strong character	4
14.	Knowledge of the child	4
15.	Understanding of the fundamental aims of religious education and of the agencies employed for the accomplishment of these aims	3
16.	Knowledge of the church	3
17.	A knowledge of method	3
18.	To create a desire for Christian service	2
19.	A more intelligent appreciation of the meaning and significance of worship	1
20.	Knowledge and appreciation of the varied capacities, interests, and needs of pupils	1
21.	Study of the child	1
22.	Knowledge of psychology	1
23.	To learn to know the pupil	1
24.	Knowledge of the life of the pupils and the learning process	1
25.	An understanding of the needs and abilities of pupils in the various stages of their development	1
26.	A working understanding of the technique of the teaching process	1
27.	Knowledge and skill in method	1

TABLE II. Objectives as reported by denominational authorities (con't)

	Objectives	Frequency
28.	To develop those skills needful for Christian teaching	1
29.	Knowledge and skill in methods of teaching	1
30.	Ability to teach	1
31.	A desire to be good and useful teachers	1
32.	Knowledge and skill in the use of the principles of teaching	1
33.	Knowledge of the methods Jesus used	1
34.	Knowledge of the best methods of teaching	1
35.	To train efficient teachers	1
36.	Technique of lesson preparation	1
37.	Practical understanding of method	1
38.	To help to secure knowledge of and sympathy with the Bible and Christian education	1
39.	Mastery of the Bible	1
40.	Thoroughgoing acquaintance with the Bible	1
41.	Knowledge of the history of the Bible	1
42.	A better knowledge and appreciation of the Bible as divine revelation	1
43.	Knowledge of the church's program	1
44.	Knowledge of church history	1
45.	Knowledge of what the church stands for, how it was organized, and what its principles of teaching are	1
46.	An increased appreciation of the church	1
47.	To learn to appreciate the church's message and program	1
48.	A knowledge of the Christian church with emphasis on the Protestant Reformation	1
49.	Appreciation of the inspiring annals of church endeavor	1
50.	To make our people familiar with our denomination's history, principles and program of work	1
51.	Workable knowledge of church polity and ideals	1
52.	Knowledge and appreciation of forms of worship	1
53.	To create a denominational consciousness	1
54.	Knowledge and appreciation of denominational standards	1
55.	Easy familiarity with the teachings of the Lutheran Church	1
56.	Loyalty to the denomination and its program of worship and service	1
57.	An increasing awareness of and loyalty to the Christian way of life in personal contact and in society	1
58.	To deepen and enrich personal religious life	1
59.	A standard of Christian stewardship	1
60.	Habits of personal loyalty to Jesus Christ	1
61.	Faithful and fruitful living in all relationships	1

TABLE II. Objectives as reported by denominational authorities (con't)

	Objectives	Frequency
62.	A passion to train pupils for intelligent and effective membership in the church and in the Kingdom of God	1
63.	A high standard of Christian life	1
64.	Development of Christian life	1
65.	Appreciation of a high standard of Christian living	1
66.	Knowledge of missionary activity and appreciation	1
67.	Knowledge of missionary enterprise	1
68.	An appreciation of the importance of missions and social service and an understanding of the principles underlying missionary education and the missionary work of the church	1
69.	Knowledge and appreciation of missionary enterprise	1
70.	Knowledge of missionary enterprise of the church	1
71.	A sympathetic attitude toward and active interest in Christian missions	1
72.	Knowledge and skill in the direction of church activities	1
73.	Knowledge of organization and work of the Sunday school	1
74.	Knowledge of Young People's Work	1
75.	Skill in the use of worship programs	1
76.	Skill in the carrying out of social and recreational activities	1
77.	Skill in organizing the educational work of the church	1
78.	Ability to organize and conduct a school	1
79.	An appreciation of the significance of the educational method in religious education	1
80.	Sympathy with the educational method	1
81.	Acquaintance with basic curriculum materials—Biblical and extra-Biblical for the realization of the objectives	1
82.	Knowledge of the materials to be used in Christian education	1
83.	To know how to evangelize	1
84.	To re-enforce and reinterpret the meaning and place of evangelism in the local church	1
85.	To create a world vision	1
86.	A study of the world's needs	1
87.	To give knowledge and sympathy of worldwide Christian work	1
88.	Inculcate a spirit of sacrifice	1
89.	Appreciation of a life of unselfish service	1
90.	Appreciation of consecrated and well-trained leaders	1
91.	A professional spirit—objective, tolerant, and open-minded	1
92.	To create a reading constituency among the laity	1
93.	A desire to grow into greater efficiency	1
94.	To achieve a unity among the people	1

To use the objectives given in Table II as a working basis for this study it was necessary to group them. Quite obviously a number mean the same thing, though they are expressed in different words. A study of the list reveals that they can all be placed under eighteen statements of objectives. These eighteen objectives, since they have such range as to include all others or are so distinctive as to make impossible placing them under any one of the others, may be called the *major objectives*.[1] The objectives thus grouped are as follows:[2]

Major Objective I—Knowledge and appreciation of the needs and abilities of pupils in the various stages of development.

1. Knowledge and appreciation of the varied capacities, interests and needs of pupils.
2. Knowledge of the pupil.
3. Knowledge of the mental, moral, social, and religious development of childhood and youth.
4. Knowledge of the child.
5. Study of the child.
6. Knowledge of psychology.
7. To learn to know the pupil.
8. Knowledge of the life of the pupils and the learning process.
9. An understanding of the needs and abilities of pupils in the various stages of their development.
10. Genetic psychology.[3]
11. The psychology of religious experience.[3]
12. Educational psychology.[3]
13. Life in the growing.[3]
14. The religion of childhood.[3]
15. The religion of youth.[3]

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[1] See statement of The Problem, p. 12-14.

[2] In such a grouping there is bound to be some overlapping of concepts, especially since many of the objectives are expressed in such general terms as to lack definiteness of meaning. Some of them probably could have been placed as well under one of the other statements as under the one given. Since the purpose of this part of the study was to attain a reasonably inclusive assembling, this is of little consequence. It was only deemed necessary that the statements be inclusive enough so as to cover all the objectives given.

[3] Ascertained from recommended courses, p. 29-35.

Major Objective II--A working technique of the teaching process.

1. A working understanding of the technique of the teaching process.
2. Knowledge and skill in method.
3. To develop those skills needful for Christian teaching.
4. Knowledge and skill in methods of teaching.
5. Knowledge of the psychological laws involved in the educative process.
6. Knowledge of the important principles of education involved in effective teaching.
7. Knowledge of the principles of teaching.
8. Ability to teach.
9. A desire to be good and useful teachers.
10. Knowledge and skill in the use of the principles of teaching.
11. Knowledge of the methods Jesus used.
12. Knowledge of the best methods of teaching.
13. To train efficient teachers.
14. A knowledge of method.
15. Technique of lesson preparation.
16. Skill in special methods in at least one department of the church school.
17. Practical understanding of method.
18. Methods of worship.[1]
19. Methods of vocational education.[1]
20. The symphony of the arts.[1]

Major Objective III—Knowledge and appreciation of the Bible as divine revelation.

1. Knowledge of the Bible.
2. To help secure knowledge of and sympathy with the Bible and Christian education.
3. Mastery of the Bible.
4. Thoroughgoing acquaintance with the Bible.
5. Knowledge of the history of the Bible.
6. A general knowledge of the Bible.

[1] Ascertained from recommended courses, p. 29-35.

7. A better knowledge and appreciation of the Bible as divine revelation.
8. Teaching values of the Old Testament.[1]
9. Geography and manners and customs of Bible lands.[1]
10. Social teachings of Jesus.[1]

Major Objective IV—Knowledge and appreciation of the church's history, message and program.

1. Appreciation and knowledge of the program of Christianity.
2. Knowledge of the church.
3. Knowledge and appreciation of the church's message and program.
4. Knowledge of church history.
5. Knowledge of the church's program.
6. Knowledge of what the church stands for, how it was organized, and what its principles of teaching are.
7. An increased appreciation of the church.
8. To learn to appreciate the church's message and program.
9. A knowledge of the Christian Church with emphasis on the Protestant Reformation.
10. Appreciation of the inspiring annals of church endeavor.
11. Rise of Protestant denominations.[1]
12. Christian truths.[1]
13. The Apostolic age.[1]

Major Objective V—Loyalty to the denomination and its program of worship and service.

1. To make our people familiar with our denomination's history, principles and program of work.
2. Workable knowledge of church polity and ideals.
3. Knowledge and appreciation of forms of worship.
4. To create a denominational consciousness.
5. A more intelligent appreciation of the meaning and significance of worship.
6. Knowledge and appreciation of denominational standards.
7. Easy familiarity with the teachings of the Lutheran Church.

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[1] Ascertained from recommended courses, p. 29-35.

8. Loyalty to the church and its program of worship and service.

Major Objective VI—Personal loyalty to Jesus Christ as exemplified by faithful and fruitful Christian living in all relationships.

1. An increasing awareness of and loyalty to the Christian way of life in personal contact and in society.
2. To deepen and enrich personal religious life.
3. Realization of the significance of the Christian religion for the individual and society.
4. Knowledge of the principles involved in the development of a religious life.
5. A standard of Christian stewardship.
6. Habits of personal loyalty to Jesus Christ.
7. Faithful and fruitful living in all relationships.
8. A passion to train pupils for intelligent and effective membership in the church and in the Kingdom of God.
9. The Master leader.[1]
10. The teachings of Jesus.[1]

Major Objective VII—To develop a strong Christian character.

1. Development of a strong character.
2. Culture and development of a religious personality.
3. To develop a strong character.
4. A high standard of Christian life.
5. To build a strong character.
6. To develop a strong Christian character.
7. Development of a Christian life.
8. Appreciation of a high standard of Christian living.

Major Objective VIII—A sympathetic attitude toward and active interest in Christian missions.

1. Knowledge of missionary activity and appreciation.
2. Knowledge of missionary enterprise.
3. An appreciation of the importance of missions and social service and an understanding of the principles underlying

[1] Ascertained from recommended courses, p. 29-35.

missionary education and the missionary work of the church.

4. Knowledge and appreciation of missionary enterprise.
5. Knowledge of missionary enterprise of the church.
6. A sympathetic attitude toward and active interest in Christian missions.

Major Objective IX—Knowledge and skill in the organization and direction of church activities.

1. Knowledge and skill in the direction of church activities.
2. Knowledge of organization and work of the Sunday school.
3. Knowledge of young people's work.
4. Skill in the use of worship programs.
5. Skill in the carrying out of social and recreational activities.
6. Skill in organizing the educational work of the church.
7. Ability to organize and conduct a school.

Major Objective X—An attitude of understanding and sympathy with the educational method.

1. An appreciation of the significance of the educational method in religious education.
2. Sympathy with the educational method.
3. The teaching work of the church.[1]

Major Objective XI—Knowledge of the materials to be used in Christian education.

1. Knowledge and understanding of the fundamental aims of religious education and of the agencies employed for the accomplishment of these aims.
2. Acquaintance with basic curriculum materials—Biblical and extra-Biblical for realization of objectives.
3. Knowledge of the materials to be used in Christian education.

Major Objective XII—To interpret the meaning and place of evangelism for the local church.

1. To know how to evangelize.

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[1] Ascertained from recommended courses, p. 29-35.

2. To reenforce and reinterpret the meaning and place of evangelism in the local church.

Major Objective XIII—To create a world vision by studying the world's needs.

1. To create a world vision.
2. A study of the world's needs.
3. To give knowledge and sympathy of world-wide Christian work.
4. Comparative religion.[1]

Major Objective XIV—Appreciation of a life of unselfish service.

1. Inculcate a spirit of sacrifice.
2. Appreciation of a life of unselfish service.
3. To create a desire for Christian service.
4. Appreciation of consecrated and well-trained leaders.

Major Objective XV—To create a professional spirit—objective, tolerant, and open-minded.

1. A professional spirit—objective, tolerant, and open-minded.

Major Objective XVI—To create a reading constituency among the laity.

1. To create a reading constituency among the laity.

Major Objective XVII—A desire to grow into greater efficiency.

1. A desire to grow into greater efficiency.

Major Objective XVIII—To achieve a unity among the people.

1. To achieve a unity among the people.
2. The quest of world friendship.[1]

Outlines of courses and courses of study were received from eighteen of the twenty-five men reporting denominational schools for the training of volunteer workers in their respective denominations.[2] Fifteen use the Standard Curriculum of the Inter-

[1] Ascertained from recommended courses, p. 29-35.
[2] For detailed list of courses, see Appendix B. I.

national Council of Religious Education[1] with a few modifications to suit their denominational needs.

The next step, taken in connection with the reasonably inclusive assembling of objectives, serves as a check on the inclusiveness of the objectives received from the denominational authorities in charge of leadership training. All available courses and courses of study recommended by the International Council of Religious Education were studied for additional objectives.[2] The latter were included because fifteen denominational authorities recommend the use of the International Council material for their denominational schools. All the courses given were listed. Wherever descriptions of courses were given revealing the elements contained in them they were also listed. The complete list of recommended courses is given in Table III.

TABLE III. Courses recommended for denominational leadership training schools (a)

Titles of Courses
THE BIBLE (b)
The Study of Deuteronomy
The Prophecies of Isaiah
The Old Testament
The New Testament
The Life of Christ
Studies in the Prophets
Old Testament Introduction
The Gospel by Luke

(a) Since the purpose of this phase of the study was to attain a reasonably inclusive assembling of all the elements recommended by denominational authorities no consideration was given to the frequency with which the various elements appeared.

(b) General headings are the writer's. The grouping of the various courses under them is a matter of personal judgment, based upon descriptions of courses that were given in the bulletins, etc. No significance for the purpose of this study is attached to either the headings or the groupings.

[1] "The Standard Leadership Training Curriculum," Ed. Bul. No. 3. 1928. The International Council of Religious Education. Chicago.

[2] For detailed list of materials consulted, see Appendix B. I and II.

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
THE BIBLE (con't)
The Gospel by John
The Book of the Acts
The First Epistle to the Church at Corinth.
Development of the Bible
New Testament Introduction
History of Israel
Old Testament Literature
The Religion of the Prophets
The Epistle to the Romans
The Pauline Epistles
The Epistle to the Hebrews
New Testament Literature
The Bible in the Making
Prophet Pioneers
The Master Leader
General Introduction to the Bible
Teaching Values of the Old Testament
How the New Testament Grew
Development of the English Bible
Geography and Manners and Customs of Bible Lands
The Bible and Its Use
The Bible and Worship
The Epistle to the Galatians
Social Teachings of Jesus
The Transmission of the Canon
The Moral and Religious Development of Israel
Teaching of the Prophets
The History of the New Testament
PSYCHOLOGY
A Study of the Pupil
A Study of Infancy
A Study of Early Childhood
A Study of Middle Childhood
A Study of Later Childhood
A Study of Early Adolescence
A Study of Middle Adolescence
A Study of Later Adolescence
A Study of Adult Life

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
PSYCHOLOGY (con't)
Genetic Psychology
a. Original nature.
b. Behavior patterns.
c. Norms of growth and development.
d. Meaning of religion for children and youth.
The Psychology of Religious Experience
a. Bases of religious experience.
b. Genesis and growth of religion.
c. The religion of childhood, adolescence and adult life.
d. Religious mysticism.
Educational Psychology
a. Place of the pupil in the educational process.
b. Foundations of human conduct.
c. How human beings learn.
d. Habit formation and growth of personality.
e. Laws of the learning process.
f. Place of thinking, emotion, attitudes and ideals in the organization and development of moral and religious experience.
Life in the Growing
a. Place of the pupil in leadership.
b. Significance of all-round growth for the individual and for society.
c. Factors that influence growth.
d. Individual differences.
e. Laws of growing and learning.
f. The place of a life purpose in growth.
g. Relation of religious experience to growth.
h. Measuring growth attainments.
The Religion of Childhood
The Religion of Youth
PRINCIPLES AND METHODS
The Religious Education of Children
The Religious Education of Youth
The Religious Education of Adults
Religious Education in the Family
Home Life and Leadership
Religious Education for Intermediates and Seniors
The Sunday School Worker
Youth in the Church

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
PRINCIPLES AND METHODS (con't)
Educational Principles of Worship
Principles of Religious Education
a. Historical background.
b. Psychological and sociological factors conditioning growth in religious experience.
c. Influences of psychology and philosophy.
d. Functions of home, church and state.
Teaching in the Sunday School
Dramatization and Pageantry
Cradle Roll Methods
Story Telling in Religious Education
Beginners' Methods
Primary Methods
Junior Methods
Intermediate Methods
Methods of Vocational Education
Senior Methods
Young People's Methods
Adult Methods
Methods of Worship
The Technique of Teaching Religion
a. Aims of religious education.
b. Principles of method.
c. Relation between subject matter and method.
d. Cooperation of home, church, school and community.
Method in Leadership Training
Pictorial Art in Religion
Dramatic Activities
Educational Aspects of Music
Recreational Activities
Symphony of the Arts
Methods of Worship for Beginners
Methods of Worship for Primary Children
Methods of Worship for Juniors
Methods of Worship for Intermediates
Methods of Worship for Young People
Preparation for Teaching
How to Teach

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
PRINCIPLES AND METHODS (con't)
Lesson Materials and Methods
Training in Worship and the Devotional Life
ORGANIZATION AND ADMINISTRATION
An Interpretation of the Work of the Sunday School
Social and Recreational Leadership
The Administration of Leadership Training
The Administration of Weekday Church Schools
The Administration of Vacation Church Schools
The Place of Worship in the Sunday School
The Lutheran Church and Child Nurture
Beginners' Worship
a. Nature and function of worship.
b. Materials of worship.
c. Principles governing program building.
d. Factors influencing worship.
Primary Worship
Junior Worship
Intermediate Worship
Senior Worship
Young People's Worship
Youth and Worship
Supervision in Religious Education
Country and District Young People's Work
The Rural Church and Sunday School Problems
Cradle Roll Administration
Supervision in Elementary Education
Beginners' Department Administration
Primary Department Administration
Junior Department Administration
Intermediate Department Administration
Senior Department Administration
Young People's Department Administration
Adult Department Administration
The Organization of Religious Education
The Science of Leadership
Supervised Practice Work
Field Administration and Supervision

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
ORGANIZATION AND ADMINISTRATION (con't)
Summer School and Conference Management
Recreational Leadership
Management of the Small School
Sunday School Organization
Religious Education in the Rural Church
The Vacation Church School
Religious Education in the Community
A Brief History of Religious Education
Tests and Measurements in Religious Education
Councils of Religious Education
MATERIALS
Theory of the Curriculum
Survey of the Curriculum
Curriculum Construction
Cradle Roll Materials
Beginners' Materials
Primary Materials
Junior Materials
Intermediate Materials
Materials of Vocational Education
Senior Materials
Young People's Materials
Adult Materials
Materials of Worship
GENERAL CHURCH HISTORY AND DOCTRINE
Church History
Rise of Protestant Denominations
Christian Truths
The Teachings of Jesus
The Christian Religion
Christian Ethics
The Apostolic Age
DENOMINATIONAL HISTORY
The Adventuring Church
History of Methodism
The American Lutheran Church

TABLE III. Courses recommended for denominational leadership training schools (con't)

Titles of Courses
DENOMINATIONAL HISTORY (con't)
Studies in the Life of Wesley
Studies in the Life of Asbury
The Program of the Reformed Church
Methodist's Beliefs
MISSIONS
Materials and Methods of Missionary Education
Home Missions
History of Christian Missions
Problems of Missionary Education
The Kingdom Enterprise
World Missions
The Interpretation of Our Missionary Task
History of Methodist Missions
History of Missionary Work in General
Heroes of our China Mission
The Program of Christianity
CHRISTIAN SERVICE
Parish Work
Principles of Christian Service
Welfare Work
EVANGELISM
Evangelism in the Local Church
Evangelism
EDUCATIONAL METHOD
The Teaching Work of the Church
a. Education as a means of Evangelism.
b. The Church as an essential factor in an educational program.
c. Present educational agencies in the local church.
A Brief History of Religious Education
WORLD PROBLEMS
The Quest of World Friendship
The Message of the Christian Religion for the World
Comparative Religion

The list of elements in Table III was then compared with the objectives reported by the denominational authorities.[1] The following additional objectives were suggested by the titles of courses: genetic psychology, the psychology of religious experience, educational psychology, life in the growing, the religion of childhood, the religion of youth, methods of worship, methods of vocational education, the symphony of the arts, teaching value of the Old Testament, social teachings of Jesus, rise of Protestant denominations, Christian truths, the Apostolic Age, the Master leader, the teachings of Jesus, the teaching work of the church, comparative religion and the quest of world friendship. It was found that all these additional elements can be placed under the eighteen major objectives. They were added to the list given on pages 23 to 28.

The next step serves as a check on the inclusiveness and adequacy of the statements of the major objectives. The major objectives were sent back to the men in charge of leadership training in the various denominations in the form of a questionnaire.[2] They were asked to check those objectives for the attainment of which their denominations have organized material in their leadership training curricula, and to list any additional objectives not included. Twenty-five copies were sent out.[3] The eight men who reported no denominational leadership training schools in their respective denominations were not included. Responses were received from all of them. All of the eighteen major objectives were checked by, at least, ten men. No additional objectives were given. The major objectives, arranged in the order of frequency in which they were checked, are given in Table IV.

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[1] See Table II, p. 20-22.
[2] For the exact form of the questionnaire, see Appendix D.
[3] For list of denominations represented, see Appendix C.

TABLE IV. Major objectives as checked by denominational authorities

	Major Objectives	Frequency
I.	Knowledge and appreciation of the Bible as divine revelation	24
II.	A working technique of the teaching process	23
III.	Knowledge and appreciation of the Church's history, message and program	23
IV.	Knowledge and appreciation of the needs and abilities of pupils in the various stages of development	22
V.	A sympathetic attitude toward and active interest in Christian missions	22
VI.	Knowledge and skill in the organization and direction of church activities	21
VII.	Loyalty to the denomination and its program of worship and service	20
VIII.	Knowledge of the materials to be used in Christian education	20
IX.	Personal loyalty to Jesus Christ as exemplified by faithful and fruitful Christian living in all relationships	19
X.	An attitude of understanding and sympathy with the educational method	17
XI.	To create a world vision by studying the world's needs	17
XII.	To develop a strong Christian character	16
XIII.	Appreciation of a life of unselfish service	13
XIV.	To create a professional spirit—objective, tolerant and open-minded	13
XV.	To interpret the meaning and place of evangelism for the local church	13
XVI.	A desire to grow into greater efficiency	11
XVII.	To achieve a unity among the people	11
XVIII.	To create a reading constituency among the laity	10

Ninety-six per cent report organized material in their curricula for the attainment of Major Objective I; 92 per cent for Major Objectives II and III; 88 per cent for Major Objectives IV and V; 84 per cent for Major Objective VI; 80 per cent for Major Objectives VII and VIII; 76 per cent for Major Objective IX; 68 per cent for Major Objectives X and XI; 64 per cent for Major Objective XII; 52 per cent for Major Objectives XIII, XIV and XV; 44 per cent for Major Objectives XVI and XVII; and 40 per cent for Major Objective XVIII.

Tentative List of Major Outcomes

As a result of the study described in the foregoing pages, the eighteen major objectives may be tentatively advanced as the factors essential in the training of volunteer church workers through denominational agencies. The major objectives are stated largely in the form of objective facts. In order that they may constitute a basis for curriculum construction, it is desirable to restate them in the form of desired outcomes. In the form of outcomes they will serve to suggest the control which they are to exercise in the church worker, and the method that should be followed in order to attain them.[1] These outcomes, since they are restatements of the eighteen major objectives in terms of control to be exercised, may be termed the major outcomes. The major objectives and their restatements in the form of major outcomes are given below:[2]

MAJOR OBJECTIVES	MAJOR OUTCOMES
I. Knowledge and appreciation of the Bible as divine revelation.	a. An attitude of appreciation of the Bible as divine revelation. b. The standard of a working knowledge of the Bible.
II. A working technique of the teaching process.	The standard of a working technique of the teaching process.
III. Knowledge and appreciation of the Church's history, message and program.	An attitude of appreciation of the Church's history, message and program.
IV. Knowledge and appreciation of the needs and abilities of pupils in the various stages of development.	Realization of what are the various needs and abilities of pupils in the various stages of development.
V. A sympathetic attitude toward and active interest in Christian missions.	A sympathetic attitude toward and active interest in Christian missions.
VI. Knowledge and skill in the organization and direction of church activities.	A certain standard of skill in the organization and direction of church activities.

[1] See Explanation of Terms and of Procedure, p. 14-16.

[2] While only the major objectives are here stated in the form of outcomes, many of the subordinate elements find place as contributory outcomes in The Analysis of Part II.

VII. Loyalty to the denomination and its program of worship and service.	An attitude of loyalty to the denomination and its program of worship and service.
VIII. Knowledge of the materials to be used in Christian education.	A certain standard of mastery of the materials to be used in Christian education.
IX. Personal loyalty to Jesus Christ as exemplified by faithful and fruitful Christian living in all relationships.	An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.
X. An attitude of understanding and sympathy with the educational method.	An attitude of understanding and sympathy with the educational method.
XI. To create a world vision by studying the world's needs.	Realization of what the religious needs of the world are.
XII. To develop a strong Christian character.	The standard of a strong Christian character.
XIII. Appreciation of a life of unselfish service.	An attitude of appreciation of a life of unselfish service.
XIV. To create a professional spirit — objective, tolerant and open-minded.	A professional attitude—objective, tolerant and open-minded.
XV. To interpret the meaning and place of evangelism for the local church.	Realization of the need and place of evangelism for the local church.
XVI. A desire to grow into greater efficiency.	Realization of the need to grow into greater efficiency.
XVII. To achieve a unity among the people.	Realization of a feeling of brotherhood growing out of a common fatherhood of God.
XVIII. To create a reading constituency among the laity.	The standard of reading worthwhile religious literature.

CHECK BY DENOMINATIONAL AUTHORITIES

The next step serves as a check to determine how nearly the restatement represents the meaning originally set forth. The list of outcomes, together with the major objectives from which they were derived, was sent back to the same men who had responded to the two former questionnaires, in the form of an-

other questionnaire.[1] They were asked to check the outcome or outcomes which they thought were adequate restatements of the respective objective. If they considered the statement inadequate, they were asked to correct it or to give a statement of the outcome or outcomes they had in mind. Twenty-four of the twenty-five men receiving the questionnaire responded.[2] Eleven of those replying not only checked all the statements of outcomes but enclosed letters with comments on the statements. Only one comment could be regarded as unfavorable. It came from a director of leadership training who feels that "in general, you have given too limited a statement of outcomes," but he checked all the statements and suggested no particular corrections or additions that should be made.

Three replies had to be regarded as of no value to this study. One reads, "I have been in my present field for only a year and I am only beginning to think in such terms. If I were to express an opinion it would be a very immature one and, therefore, useless for your purpose." Another recommends three publications by their own publishing house as containing "a complete exposition of the objectives as we insist upon them in training our men." The third man enclosed a mimeographed copy of the "Objectives for Religious Education" by Paul H. Vieth, as covering all of the "points in the questionnaire."

In listing the reactions of the other men, it was felt that the procedure of taking each major outcome separately, giving all suggested corrections and additions, would be most effective. All suggestions and comments were thus listed so that the tabulation under each outcome represents both the quantity and quality of the additions and corrections suggested. (Only mere commendations were omitted.) Notes and explanations have been made wherever it was felt that they were necessary. The additional outcomes suggested can all be placed under one or more of the nineteen major outcomes. They were added to the list of contributory elements in The Analysis of Part II. To the right of

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[1] For the exact form of the questionnaire, see Appendix E.

[2] For list of denominations represented in this questionnaire, see Appendix C.

each of the suggestions is a notation showing the disposition made of it in The Analysis of Part II. The letter refers to the particular "instruction complex," the abbreviation to the particular group of contributory outcomes in the complex, and the figure to the particular contributory outcome in the group.

MAJOR OUTCOME I

A. A superstitious regard for the contents of the Bible. (A Lim. 1 and B Count. 2)[1]
B. A disposition to "prove" one's prejudices by proof texts. (A Count. 1.)
C. An enrichment of life (cultural) through the beauty of the language and thought of this greatest English Classic—the English Bible. (B St. 2-i and A St. 9.)

MAJOR OUTCOME II

A. The inability intelligently to discriminate between one part and another of the Bible. (B Lim. 1 and A Count. 3.)
B. The Bible as the standard of human conduct—appreciated and adopted. (A Int. and Tr. 3 and B Int. and Tr. 3.)
C. We are chiefly concerned that the study of the Bible results in changed attitude and changed conduct in the pupils. (See Instruction Complex B.) *Note:* Agreed. Attitudes are considered as indispensable types of outcomes, and all outcomes are regarded as controls of conduct.

MAJOR OUTCOME III

A. Actual skill in the technique of teaching. (C St. 2-p.)
B. Some degree of skill in technique acquired through guided practice. (C St. 2-p.)
C. Statement perfectly clear and I think necessary.
D. This standard should also provide for actual experience. (C St. 2-f.) *Note:* This suggestion, together with A and B, is evidently based upon a wrong conception of the term

[1] The abbreviations are as follows: strengthening element—St.; counteracting element—Count.; limiting element—Lim.; completing element—Com.; interconnecting and transferring element—Int. and Tr.

"standard" as an outcome. "Standard" as an outcome is a form of control to be built up in the mind of the individual learner. How the outcomes can best be attained is beyond the limits of this study. However, from the standpoint of the organization of subject matter on the basis of outcomes that function in control, subject matter that does not function in control is automatically eliminated.

Major Outcome IV

A. Is it only an attitude of appreciation that should result, or also the habit of critically evaluating current conditions in the light of the principles discovered in a survey of the progress of the church, and a "controlling wish" that society be reconstructed in harmony with the church's ideas? (D Com. 4.) *Note:* Agreed that this habit should result, but feel that it is contributory to the more general outcome of attitude as given in the statement and has been classified accordingly.

B. You have omitted the worth of the individual person which is the unit of worth on which all depends. (D St. 9.) *Note:* Not clear. Probably provided for under notation given above.

C. Ability to face constructively, but critically, pressing church responsibilities and programs. (D Com. 2.)

Major Outcome V

A. The habits of reacting upon this knowledge. (E Int. and Tr. 3.) *Note:* (See also note under Outcome III.) Knowledge that does not function in control of conduct is automatically eliminated from this study.

B. A new attitude toward pupils wherever met. (E Com. 3.) *Note:* Not clear. Probably provided for under notation given above.

C. Intelligent observation and interest. (E Int. and Tr. 1.) *Note:* See note under A. above.

D. Transfer of interest and viewpoint from books *about* children to pupils in flesh and blood. (E Count. 2.)

E. Need of emphasis on points of likeness and similarity just as important as differences. (E St. 10.)

F. The will to study the pupils of a particular group in all relationships. (E St. 12.)
G. A desire to associate on a democratic basis with pupils. (E Int. and Tr. 5.)
H. The shaping of curriculum to meet individual differences. (E St. 11.)
I. This is very good as far as it goes; would you not desire also to discover that there are certain abilities which are more or less similar among the pupils in the various stages of development. (E St. 3.)

MAJOR OUTCOME VI

A. Emphasis upon most modern views of missions. (F. St. 8.)
B. Avoiding the concept of missions as something apart from the ordinary program of Christian thinking and living in which we are all concerned day by day. (F Count. 3.)
C. Christ's work—what is it? (F St. 1.)
D. What does committal to "missions" involve? (F Com. 2 and F Int. and Tr. 1.)

MAJOR OUTCOME VII

A. Actual skill in organizing. (G St. 2-d and e.) *Note:* See note under Outcome III.

MAJOR OUTCOME VIII

A. Local church loyalty. (H Int. and Tr. 4.)
B. An attitude which will not allow denominational loyalty to rule out larger loyalties to the Kingdom. (H Lim. 2.)
C. Expresses itself as a denomination (family) working with other denominations to make the world a neighborhood and a brotherhood. (H Count. 4.)

MAJOR OUTCOME IX

A. Materials must be interpreted to include all the experiences which constitute the curriculum—not merely book contents; etc. (I Count. 1.)
B. Realization that materials must not be conceived of in

mechanical fashion as so much subject matter to be mastered. (I Count. 1.) *Note:* See note under Outcome V-A.

Major Outcome X

This statement was checked by all without comment.

Major Outcome XI

This statement was checked by all without comment.

Major Outcome XII

This statement was checked by all without comment.

Major Outcome XIII

A. A teacher's concern for development of a strong Christian character does not necessarily imply his setting himself to the task of climbing a ladder of virtues.

B. Outcomes should not be studied in terms of separate virtues.

C. As an objective this is very good, but the method of attaining it by steps is too mechanical. *Note:* These three comments refer to the method of attaining the outcome rather than to the statement of the outcome itself. This study does not enter into the methods by which the outcomes can be attained, except in so far as they are involved in the organization of the contributory outcomes. Scientific investigation will be required to substantiate The Analysis of Part II before validity of the type currently accepted as scientific can be claimed for it.

Major Outcome XIV

This statement was checked by all without comment.

Major Outcome XV

This statement was checked by all without comment.

Major Outcome XVI

A. To limit evangelism to adults is an unpardonable blunder, so is also the concept "outside of the church." There is

ofttimes more need of evangelism inside of the church. (F Count. 2 and 3.) *Note*: The term "evangelism" is here contrasted with "education," the contrast being chiefly one of method. See Betts, George Herbert, "The New Program of Religious Education," Chapter V. The Abingdon Press, 1921.

B. Too narrow—evangelism is a process that is inherent in religious education. (F Count. 2.) *Note:* See note under A.

Major Outcome XVII

This statement was checked by all without comment.

Major Outcome XVIII

A. Must be built on pupil's own experiences forming habits, giving him ideas and developing right attitudes. (R Lim. 3.) *Note:* See note under Outcome XIII.

B. A realization that all are children of a common Father but some are in rebellion, some in distress, some in open renunciation of this (family) relationship. But the relationship is real in spite of prodigal sons and rebellious children. We are to win them back to an appreciation and recognition of this relationship and fellowship (brotherhood). (R Count. 5.)

Major Outcome XIX

This statement was checked by all without comment.

Evaluation of Major Outcomes by Church Workers

Thus far the study has been concerned with what denominational leaders have thought necessary in the training of men and women who are to meet the responsibilities of church work. Two subsequent steps, taken in connection with this part of the study, serve as checks on the major outcomes from the angle of *indispensability* and *inclusiveness*. The first is concerned with what men and women actually engaged in church work have found to be necessary qualifications in order to do their work well. The second is concerned with an evaluation of the major outcomes by twelve educational authorities who, because of their training

and professional standing, may be regarded as experts in the field. To carry out the first step, the outcomes were put in the form of a questionnaire and personally distributed to a group of 110 church workers. These church workers were selected on the basis of their training, experience, and kind of work engaged in. All of them have had some special training for the work they are doing either in a leadership training school or normal school and college. Most of them are students in the Philadelphia Lutheran Training School for Christian Workers. The distribution as to denomination and kind of work, and training and experience are indicated in Tables V, VI and VII.

TABLE V. Denominational distribution of church workers evaluating major outcomes on the basis of the kind of work they do

	Lutheran	Presbyterian	Methodist	Baptist	Frequency
Teaching	52	11	11	3	77
Administrative Work (a)	14	3	2		19
General Church Work (b)	9	4		1	14
Total					110

(a) Under this heading are included General Superintendents, Director of Boys' Club, Department Superintendents, Supervisors and Principal of Week-day School.

(b) Under this heading are included Organists, Elder, Parish Workers, Synodical Workers and Secretaries.

TABLE VI. Distribution of church workers evaluating major outcomes on the basis of training

Schools	Frequency
Leadership Training:	
1 to 2 years	48
2 to 5 years	29
5 or more years	15
Normal School and College Graduates	18 (a)
Total	110

(a) Nine of these have also taken work in leadership training schools.

TABLE VII. Distribution of church workers evaluating major outcomes on the basis of experience

Number of years experience	Frequency
1 to 2 years	30
2 to 5 years	34
5 or more years	46
Total	110

A mimeographed copy of the following questionnaire was given to each:

Name ..... Denomination .....
What work do you do in your local church or Sunday school?
.....
How many years have you been doing this work? .....
Number of years in leadership training school? .....
Normal school or college graduate? .....
In the light of your practical experience what do you think of the list of major outcomes (major qualifications necessary to do your work well)? Please check A, B or C.

A. The autcome is indispensable—that is, you cannot get along without it.
B. Helpful in your work—that is, it will make your work more efficient, but you can get along without taking courses dealing with it.
C. Entirely unnecessary.

Outcomes — Check	A	B	C
1. An attitude of appreciation of the Bible as divine revelation.			
2. The standard of a working knowledge of the Bible.			
3. The standard of a working technique of the teaching process.			
4. An attitude of appreciation of the church's history, message and program.			

Outcomes	Check	A	B	C
5. Realization of what are the various needs and abilities of pupils in the various stages of development.				
6. A sympathetic attitude toward, and active interest in Christian missions.				
7. A certain standard of skill in the organization and direction of church activities.				
8. An attitude of loyalty to the denomination and its program of worship and service.				
9. A certain standard of mastery of the materials to be used in Christian education.				
10. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.				
11. An attitude of understanding and sympathy with the educational method.				
12. Realization of what the religious needs of the world are.				
13. The standard of a strong Christian character.				
14. An attitude of appreciation of a life of unselfish service.				
15. A professional attitude—objective, tolerant and open-minded.				
16. Realization of the need and place of evangelism for the local church.				
17. Realization of the need to grow into greater efficiency.				
18. Realization of a feeling of brotherhood growing out of a common fatherhood of God.				
19. The standard of reading worthwhile religious literature.				

Are there any other outcomes not included in the list which, through your experience, you have found necessary for your work? If so, name them.

After all had been supplied with copies, the entire questionnaire was read and all technical terms were briefly explained.[1] An opportunity was given to ask questions. Instructions were then given to the effect that the outcomes listed be studied very carefully in the light of their experience before checking them. All copies were to be returned the following week. Table VIII indicates the evaluations of each of the major outcomes by the church workers.

TABLE VIII. Evaluation of major outcomes by church workers

Major Outcomes	Teachers			Administrators			General Church Workers			
	A	B	C	A	B	C	A	B	C	(a)
I	77			18	1		13	1		
II	75	2		19			13	1		
III	58	19		12	7		7	7		
IV	48	29		10	8	1	9	5		
V	67	10		16	2	1	11	3		
VI	54	23		13	6		10	4		
VII	47	29	1	12	7		10	4		
VIII	54	21	2	11	5	3	11	3		
IX	63	14		11	8		8	6		
X	77			19			14			
XI	57	20		12	7		9	5		
XII	54	22	1	14	5		7	7		
XIII	76	1		16	3		13	1		
XIV	71	6		14	5		12	2		
XV	49	27	1	10	9		6	7	1	
XVI	57	20		13	5	1	9	5		
XVII	70	7		14	5		12	2		
XVIII	69	8		15	3	1	11	3		
XIX	56	21		10	9		6	8		

(a) A—Indispensable.
B—Helpful, but not indispensable.
C—Entirely unnecessary.

[1] Most of the workers have taken or are now taking work in education under the writer and were already acquainted with the terminology employed for outcomes.

Outcome X is considered indispensable by 100 per cent of the church workers;[1] outcome I by 97.3 per cent; outcome II by 97.2 per cent; outcome XIII by 95.4 per cent; outcome XIV by 89 per cent; outcome XVII by 88.1 per cent; outcome XVIII by 87.2 per cent; outcome V by 85.4 per cent; outcome XII by 77.2 per cent; outcome IX by 74.5 per cent; outcome XVI by 71.8 per cent; outcome XI by 70.9 per cent; outcomes III and VI by 70 per cent; outcome VIII by 69 per cent; outcome XIX by 65.4 per cent; outcome VII by 62.7 per cent; outcome IV by 60.9 per cent; and outcome XV by 59 per cent.

Additional outcomes were suggested as follows: realization of the personal witnessing for Christ arising out of loyalty to Christ and love to our fellowmen; realization of the necessity of recruiting church members; an attitude of understanding and sympathy with our aged people and orphans in our institutions; knowledge of pupil's home life and general background; standard of dependence upon prayer; a definite purpose to lead pupils to higher standards of life—moral, mental and physical; the need to understand the different types of people and treat and work with them accordingly. All of the suggestions find place under one or more of the nineteen major outcomes and have been listed among the contributory outcomes in The Analysis of Part II.

EVALUATION OF MAJOR OUTCOMES BY EDUCATIONAL LEADERS

As an additional check, from the angle of *inclusiveness* and *indispensability,* the nineteen major outcomes were submitted to twelve men, who, because of their training and professional standing may be regarded as experts in the field.

The list is as follows:

1. Former college president; member General Sunday School Board of his denomination; member of International Sunday School Lesson Committee; several years graduate work in education at Columbia University and the University of Pennsylvania.

2. Editor of Religious Education Publications in his denomination; Secretary of the Department of Home and Church; member of the Education

[1] The tabulations are on the basis of *all* church workers. Since the major outcomes are inclusive of all church workers, it did not seem necessary to detail the percentages.

Commission of the International Council of Religious Education; Chairman of the State Education Committee of a State Sabbath School Association; for a number of years dean of a leadership training school; received Ph.D. degree in education from the University of Pennsylvania.

3. Conference Director of Religious Education in his denomination; Director and instructor in several leadership training schools; graduate work in education in Columbia University and the University of Pennsylvania; member Board of Education of his denomination; member Young People's Co-operative Committee of International Council of Religious Education.

4. Minister of an influential congregation; District Representative of the Board of Religious Education for the Dominion of Canada; member of a number of committees dealing with religious educational matters; received Ph.D. degree in education from the University of Pennsylvania.

5. Director of Research in his denomination; instructor in Religious Education in Theological Seminary; member of Education Commission of the International Council of Religious Education; a number of years graduate work in education at the University of Pennsylvania.

6. President Church School Board of his denomination; Editor of Church School Literature; member of the Education Commission of the International Council of Religious Education; member of the International Sunday School Lesson Committee; graduate work in education at the University of Pennsylvania.

7. Pastor of an influential congregation; a leader in Young People's Work; instructor leadership training class; several years graduate work in education at the University of Pennsylvania.

8. Director Young People's Work and Director of Leadership Training in State Council of Religious Education; graduate Boston University School of Theology and School of Religious Education.

9. General Secretary and Director of Leadership Training in State Council of Religious Education; Director of City Council of Religious Education; dean and instructor in a number of leadership training schools throughout state; graduate work at Northwestern University, University of Chicago and Columbia University.

10. General Secretary and Director of Leadership Training in State Council of Religious Education; dean and instructor in a number of leadership training schools; graduate work at New York University.

11. Professor of Religious Education at a Theological Seminary; instructor in education at a University; member of synodical committee on Christian Education; received Ph.D. degree from the University of Pennsylvania.

12. University Professor of Education; recognized authority on curriculum construction.

The denominational distribution of the men is given in Table IX.

TABLE IX. Denominational distribution of educational leaders evaluating major outcomes. (a)

Denomination	Frequency
Methodist Episcopal	1
United Lutheran	2
Presbyterian Church in the United States of America	1
Reformed Church in United States	1
Baptist	1
Church of the Brethren	1
Interdenominational workers (b)	3
Total	10

(a) Professors of education are not included in this table.
(b) The interdenominational workers represent the Pennsylvania State Sabbath School Association, the New Jersey Council of Religious Education and the Delaware and Maryland Council of Religious Education.

A copy of the nineteen major outcomes was handed or mailed to each of the men for study, with the following explanation:

What do you think of this tentative list of major outcomes for the training of volunteer church workers? Are all the essential outcomes included? Please check the outcomes given A, B or C.

A—The outcome is indispensable.
B—Helpful but not indispensable.
C—Unnecessary.

A personal interview was arranged with each of the men.[1] In these interviews answers were sought to the two questions given above. The tentative list of major outcomes was read and the reactions noted.

From the standpoint of inclusiveness no additional outcomes were suggested. All the men agreed that the nineteen major outcomes were inclusive of all essential outcomes. Several suggested that they be grouped. One would group them on the basis of knowledge outcomes, appreciation outcomes, and skill out-

[1] No personal interview was had with the representative of the Board of Religious Education of the Dominion of Canada.

comes. Another suggested that they be grouped on the basis of *sine quo non,* primary outcomes and secondary outcomes. Since this phase of the study is concerned with a reasonably inclusive assembling no attempt has been made to group the major outcomes. They are given in the order of frequency with which the major objectives were checked by the denominational authorities.[1] The grouping of the outcomes is a phase of organization which is beyond the scope of this preliminary investigation.[2]

The evaluation of the outcomes is indicated in Table X.

TABLE X. Evaluation of major outcomes by educational leaders

Major Outcomes	A	B	C (a)
I	12		
II	12		
III	11	1	
IV	12		
V	11	1	
VI	11	1	
VII	12		
VIII	9	3	
IX	12		
X	12		
XI	11	1	
XII	12		
XIII	11	1	
XIV	11		1
XV	10	2	
XVI	11	1	
XVII	12		
XVIII	11	1	
XIX	11	1	

(a) A—Indispensable.
B—Helpful but not indispensable.
C—Unnecessary.

[1] See Table IV, p. 37.
[2] See statement of The Problem, p. 12-14.

Eight outcomes, namely: I, II, IV, VII, IX, X, XII and XVII are considered indispensable by all of the men; nine outcomes, namely: III, V, VI, XI, XIII, XIV, XVI, XVIII and XIX by eleven of the men; outcome XV by ten of the men; and outcome VIII by nine of the men.

The reactions of the men interviewed were noted. Major Outcome I: The outcome is of primary importance; absolutely essential. Major Outcome II: Needs much more emphasis than in past; very essential; of primary importance. Major Outcome III: Depending upon the kind of work the student is preparing for. Major Outcome IV: This outcome is very essential if we want intelligent leaders. Major Outcome V: Essential in a general way but should not have too much detail. Major Outcome VI: Very, very important; essential to all Christian work; could be placed under Outcome IV, but of such primary importance and so often lost sight of that it should be a separate outcome. Major Outcome VII: Outcome is of primary importance; the degree of skill largely dependent upon the kind of work. Major Outcome VIII: Essential if not carried too far; not absolutely essential; could be sufficiently emphasized under Outcome IV. Major Outcome IX: Of primary importance; essential in a selected age group only. Major Outcome X: Absolutely essential; *sine quo non;* indispensable for all Christians whether leaders or followers. Major Outcome XI: Outcome is of primary importance for modern church worker. Major Outcome XII: Indispensable but of secondary importance; by all means indispensable. Major Outcome XIII: Doubly indispensable; *sine quo non;* needs much more emphasis than heretofore; not limited to leaders. Major Outcome XIV: Indispensable but can receive secondary emphasis in schools. Major Outcome XV: Very important in our day. Major Outcome XVI: Probably included in Outcome IV; must not be confused with the evangelistic method. Major Outcome XVII: Very essential; very much needed. Major Outcome XVIII: While indispensable it is of secondary importance; closely related to Outcomes XII and IV. Major Outcome XIX: No one needs it more than teachers. *General Comments*: Not a single one could be omitted; the list is very complete, rational and satisfactory, but comprehensive; the nineteen major outcomes are inclusive; different grouping would be possible and a number could be restated but as far as inclusiveness is concerned they are all there; too inclusive for any one individual; they are all indispensable for church workers, but not for every individual worker; they are all very important.

Summary

The nineteen major outcomes which have been determined for leadership training through local church agencies are substantiated as indicated in Table XI.

TABLE XI. Validity of the nineteen major outcomes. (a)

Major Outcome	Evaluation by 110 church workers. Outcome indispensable	Evaluation by 12 educational leaders. Outcome indispensable	Denominations having material in curricula for its attainment
I (b)	108	12	24
II	107	12	24
III	77	11	23
IV	67	12	23
V	94	11	22
VI	77	11	22
VII	69	12	21
VIII	76	9	20
IX	82	12	20
X	110	12	19
XI	78	11	17
XII	85	12	17
XIII	105	11	16
XIV	97	11	13
XV	65	10	13
XVI	79	11	13
XVII	96	12	11
XVIII	95	11	11
XIX	72	11	10

(a) For more detailed statements, see Tables VIII, X and IV.
(b) To be read—outcome is considered indispensable by 108 church workers, by 12 educational leaders and 24 denominations have material in their leadership training curricula for its attainment.

Major Outcome I is considered indispensable by 97.3 per cent of the church workers interviewed, by 100 per cent of the educational leaders, and 24 denominations make provision for it in their leadership training curricula. Major Outcome II is considered indispensable by 97.2 per cent of the church workers, by 100 per cent of the educational leaders, and 24 denominations make provision for it in their leadership training curricula. Major Outcome III is considered indispensable by 70 per cent of the church workers, by 91.7 per cent of the educational leaders, and 23 denominations make provision for it in their leadership training curricula. Major Outcome IV is considered indispensable by 60.9 per cent of the church workers, by 100 per cent of the educa-

tional leaders, and 23 denominations make provision for it in their leadership training curricula. Major Outcome V is considered indispensable by 85.4 per cent of the church workers, by 91.7 per cent of the educational leaders, and 22 denominations make provision for it in their leadership training curricula. Major Outcome VI is considered indispensable by 70 per cent of the church workers, by 91.7 per cent of the educational leaders, and 22 denominations make provision for it in their leadership training curricula. Major Outcome VII is considered indispensable by 62.7 per cent of the church workers, by 100 per cent of the educational leaders, and 21 denominations make provision for it in their leadership training curricula. Major Outcome VIII is considered indispensable by 69 per cent of the church workers, by 75 per cent of the educational leaders, and 20 denominations make provision for it in their leadership training curricula. Major Outcome IX is considered indispensable by 75.4 per cent of the church workers, by 100 per cent of the educational leaders, and 20 denominations make provision for it in their leadership training curricula. Major Outcome X is considered indispensable by 100 per cent of the church workers, by 100 per cent of the educational leaders, and 19 denominations make provision for it in their leadership training curricula. Major Outcome XI is considered indispensable by 70.9 per cent of the church workers, by 91.7 per cent of the educational leaders, and 17 denominations make provision for it in their leadership training curricula. Major Outcome XII is considered indispensable by 68.1 per cent of the church workers, by 100 per cent of the educational leaders, and 17 denominations make provision for it in their leadership training curricula. Major Outcome XIII is considered indispensable by 95.4 per cent of the church workers, by 91.7 per cent of the educational leaders, and 16 denominations make provision for it in their leadership training curricula. Major Outcome XIV is considered indispensable by 89 per cent of the church workers, by 91.7 per cent of the educational leaders, and 12 denominations make provision for it in their leadership training curricula. Major Outcome XV is considered indispensable by 59 per cent of the church workers, by 83.3 per

cent of the educational leaders, and 12 denominations make provision for it in their leadership training curricula. Major Outcome XVI is considered indispensable by 71.8 per cent of the church workers, by 91.7 per cent of the educational leaders, and 12 denominations make provision for it in their leadership training curricula. Major Outcome XVII is considered indispensable by 88.1 per cent of the church workers, by 100 per cent of the educational leaders, and 11 denominations make provision for it in their leadership training curricula. Major Outcome XVIII is considered indispensable by 87.2 per cent of the church workers, by 91.7 per cent of the educational leaders and 11 denominations make provision for it in their leadership training curricula. Major Outcome XIX is considered indispensable by 65.4 per cent of the church workers, by 91.7 per cent of the educational leaders, and 10 denominations make provision for it in their leadership training curricula.

With due recognition of the limits of this study, we may say that the leadership training school conducted on the denominational basis should make provision for the attainment of these nineteen major outcomes in its students.

PART II

THE ANALYSIS OF MAJOR OUTCOMES

The Instruction Complex

As a result of the investigations described in Part I, nineteen major outcomes appear which ought to be developed in the church worker in order that he may do his work well. The outcomes are results in the student for which the leadership training school should strive. The work of the school should, therefore, be so organized as to make provision for the attainment of these outcomes. It is evident that in order to make the attainment of the major outcomes possible a number of subordinate or contributory outcomes must be developed. The major and final part of this study is concerned with the building up about each major outcome a number of contributory elements so as to make the major outcome controlling, useful, and generally applicable.[1] To do so an analysis of the major outcomes becomes necessary. This analysis is somewhat similar to an ability analysis[2] or to an analysis of ideals[3], but differs from them in that it is concerned with an analysis of outcomes in terms of the varying control that shall be exercised in the learner. It prepares to build in the

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[1] In order to establish the *control* of the major outcomes, contributory elements are needed to overcome or offset existing misconceptions, and to bring about orientation and motivation of the learner. To make the major outcomes *useful,* contributory elements are needed which indicate everything that may usefully be known in connection with the major outcomes and that carefully limit the understandings, feelings, etc., in order that they will not be carried to an undesirable extreme. To make the major outcomes *generally applicable,* contributory elements are needed which indicate to the learner when to use the major outcomes and their elements, and in so far as possible, to provide for the transferring of the outcomes to situations in which they are to find expression.

See Explanation of Terms and of Procedure, p. 14, and Appendix A—Control Forms and Elements.

[2] Bobbitt, F. B. "How to Make a Curriculum." Houghton Mifflin Company, New York. 1924.

[3] Charters, W. W. "The Teaching of Ideals." The Macmillan Company, New York. 1928.

learner, through instruction, a complex of associations in which each of the elements is associated with the major outcomes, contributes to the control of the major outcomes, and in turn becomes controlling through the major outcomes.[1] This system of elements, organized about the major outcome so as to make it controlling, useful, and generally applicable, is known as an *instruction complex*. This threefold purpose of the analysis, viz., to make the major outcome controlling, useful, and generally applicable, must be kept in mind as it is on this basis that the elements of the complex are determined.

All elements included in the complex, since they contribute to the major outcome, are known as *contributory outcomes*. To carry out the threefold purpose of the analysis different types of contributory outcomes are necessary. Since the major outcome is to be made permanently controlling, enough strong elements or strong enough elements must be included in the complex so as to strengthen and permanently to impress it upon the learner. Contributory elements which strengthen the major outcome so as to make it probably controlling are known as *strengthening elements*. Then also existing misconceptions must be overcome or offset. Therefore *counteracting elements* are needed in the complex. Both strengthening and counteracting elements are necessary to establish the control of the major outcome.

An outcome may be controlling and yet not useful. A man may have a controlling standard of self-respect as a desirable element in the standard of a strong Christian character, but unless the standard of self-respect is completed by a standard of humility, it may take the form of boastfulness. So in each instruction complex there should be included a number of *completing elements*, to help make the major outcome useful. Nor must the outcome be carried to undesirable extremes. The standard of self-respect must be carefully limited by an attitude of faith in God and in fellowman to keep it from leading to vanity. Therefore, in the complex, there should be included a number of *limiting elements*, which, together with the completing elements, make the major outcome generally useful.

[1] See Explanation of Terms and of Procedure, p. 14.

It is not only desirable that the major outcome be controlling and useful but provision should also be made for its general application. The learner must know where to use it and its elements. To give the major outcome the greatest probability of general application *interconnecting* and *transferring elements* are necessary in the complex. While transfer to all the associated types and fields of application can never be certain, it can at least be made highly probable by including elements in the complex which will overcome the difficulties and obstacles that stand in the way of general application.

In analyzing the major outcomes, then, contributory outcomes are necessary in order to establish control, usefulness, and general application. Strengthening and counteracting elements are used to establish control; completing and limiting elements to establish usefulness; interconnecting and transferring elements to establish general application. The exact teaching situation must determine the extent to which the analysis is to be carried. The following analysis, as found on pages 64 to 141, attempts only to indicate the major contributory elements. The contributory elements are based upon the information obtained from the procedures described in Part I, upon the writer's experience as pastor of a congregation and as teacher in several leadership training schools, and from several books that are recognized by at least one of the larger denominations as authoritative sources on Christian doctrine.[1] Since this study is concerned only with the training of volunteer church workers no attempt was made to make an exhaustive study of these source books. They were used merely to verify the contributory elements that are doctrinal in content. The references to these sources are noted in The Analysis as found on pages 64 to 141.

Check by Study of Pupils' Texts

Two subsequent steps, taken in connection with this phase of the study, serve somewhat as checks on the validity of the con-

[1] Used as text and source books in Lutheran Theological Seminary, Philadelphia, Pa.
See Appendix B—Bibliography IV—References—Religious.

tributory outcomes. The first is a check on the *inclusiveness* of the contributory elements based upon a study of a number of pupils' texts used, or recommended to be used, in leadership training schools. The second is a check on the *inclusiveness* and *indispensability* of the contributory elements based upon an evaluation by the twelve educational leaders who also evaluated the major outcomes.[1]

The first step involves the study of fifty-two text-books that are either used in the Philadelphia Lutheran Training School for Christian Workers or included in the list of books approved by the International Council of Religious Education.[2] The distribution of the texts on the basis of the subject dealt with is given in Table XII.

TABLE XII. Distribution of pupils' texts examined for suggestions of contributory elements on the basis of subject. (a)

Subject	Frequency
The Bible	3
A study of the pupil	11
Principles of teaching	16
Church history	3
Organization and administration	6
Missions	5
Life of Christ	1
Christian service	6
Christian doctrine	1
Total	52

(a) For detailed list of texts examined, see Appendix B-III.

Since the application of the instruction complex to leadership training is a marked departure from the approach now in vogue, the material in the text-books could only be used for suggestions of contributory outcomes. Wherever, in the writer's judgment an outcome was suggested that was not already included in the list of elements given in The Analysis, pages 64 to 141, it was

[1] For list of the educational leaders, see p. 50-52.
[2] "The Standard Leadership Training Curriculum." Bulletin No. 3. 1928. The International Council of Religious Education, Chicago.

added to the list and the reference noted. (These references appear in footnotes in the body of The Analysis.) Since these text-books were not used in connection with the determination of the major outcomes in Part I, care was taken while reading the books to note any additional major outcomes. It was found that all the suggestions given can be placed under the nineteen major outcomes as given.[1]

Evaluation of Contributory Outcomes by Educational Leaders

As a further check on the inclusiveness as well as on the indispensability of the contributory outcomes, the entire list of contributory outcomes was handed or mailed to the twelve educational leaders[2] who had evaluated the major outcomes with the following explanation:

In the analyses of the major outcomes into instruction complexes, do you think all the contributory elements are included to make the major outcome controlling, useful, and generally applicable? If not, please note the contributory elements that should be added. Please check the contributory outcomes given A. B or C.

A—The outcome is indispensable
B—Helpful but not indispensable
C—Unnecessary

A personal conference of from one to four hours was held with each of the men.[3] Answers to the two questions given above were sought. The list of contributory elements was gone over and the reactions noted.

In answer to the first question several additional elements were suggested. These were added to the list in The Analysis, pages 64 to 141, and the references noted.

The answers to the second question are indicated in the body of The Analysis. The notation before each contributory outcome shows the rating that it received. The letter A indicates that the outcome is considered indispensable; B that the outcome is help-

[1] Since the purpose was to attain a reasonably inclusive assembling of elements no consideration was given to the frequency with which the elements appeared.

[2] For list of the educational leaders, see p. 50-52.

[3] No personal conference was held with the representative of the Board of Religious Education of the Dominion of Canada.

ful, but not indispensable; and C that it is entirely unnecessary. The number denotes the frequency. Thus A-11, B-1, indicates that the contributory outcome is considered indispensable by eleven of the men and helpful but not indispensable by one.

The reactions of the men were also noted. Comments or suggestions made with respect to any particular contributory outcome are listed after that outcome in the body of The Analysis.

The general comments were as follows: The analysis is comprehensive and complete; list is full but not overstated. A number of the elements are rather general but necessarily so for denominational interpretation. The elements included in Complex M should be characteristic of all Christians; they are not unique for leaders. Not all the elements may be important to the particular complex but they are important to the individual. The analysis marks a big step forward if made use of in training. An enormous emphasis should be placed upon vocabulary throughout; words classified under the various outcomes are the chief means whereby to make interconnections. As far as content is concerned the analysis is limited to a group that is relatively orthodox. As far as inclusiveness is concerned the basic elements seem to be present, though if confronted with an actual teaching situation one would find there are many other elements that had to be added. However, for a hypothetical analysis this list seems very adequate. The organization of the elements of the complex is in terms of the final control that is to be present and, therefore, may seem somewhat artificial as a premise for the construction of courses of study. The use of this analysis in the construction of courses of study will tend towards a far more scientific teacher training offering (within the group indicated above). Specific application of various general ideas contained in the complexes must be made in the various denominational groups employing the analysis.

Validity of The Analysis

The analyses of the major outcomes into instruction complexes, pages 64 to 141, are recognized as hypothetical. No other validity will be contended for the contributory elements than that established by the foregoing procedures. The whole analysis is set forth as a basis for experimentation. Final validity for the elements in The Analysis can be contended for only after actual experimentation has demonstrated that the contributory elements do make the major outcomes controlling, useful, and generally applicable.[1]

[1] Jones, A. J., Cox, P. W. I., Masters, J. G., *et al.*, "An Outline of Methods of Research." Department of the Interior, Bureau of Education. Bulletin No. 24. · 1926.

THE ANALYSIS

Instruction Complex—A

Major Outcome—An attitude of appreciation of the Bible as divine revelation.

Elements of the Complex

Strengthening Elements:

A-12[1] 1. Realization that the Bible is a reliigous book, dealing with God and man.

A-12 2. Realization that the men who wrote the Bible had to use some medium of expression that the people to whom they were writing could understand and that the Bible must, therefore, be interpreted in the light of the times in which it was written. (Very essential.)[2]

A-12 3. Realization that the Bible contains both the human and the divine element, the writers being guided sufficiently so as to make the whole sufficiently correct for the salvation of man.[3] (Depends upon theology.)

A-11 B-1 4. Realization that the Bible is not simply a storehouse of information concerning God but that it is the (progressive) revelation of God Himself.[4] (Depends upon theology.)

A-11 C-1 5. Realization that the Bible is an inwardly united whole in which the various books mutually interpret each other.

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[1] The notation before each contributory outcome indicates the rating given by the educational leaders. A—indispensable; B—helpful but not indispensable; C—unnecessary. The numbers denote the frequency.

[2] Suggestions and comments made by educational leaders are given in parentheses.

[3] Jacobs, H. E. "A Summary of the Christian Faith," p. 267.

[4] Ibid. P. 3 and 578.

A-12 6. Realization that the sacredness of the Bible lies in the truths that it reveals.

A-11 B-1 7. Realization that all revelation culminates in Jesus Christ Who is the center of all Scriptures.[1] (Very essential.)

A-11 B-1 8. Realization of the tremendous influence the Bible has had upon nations, peoples and individuals.

A-7 B-5 9. Realization of the cultural value of the Bible.[2]

A-10 B-2 10. An attitude of appreciation of the great personalities of the Bible.[3]

A-11 B-1 11. An attitude of appreciation of the life and work of Paul and a realization of the significance of Paul's contribution to Christianity.[4]

12. Realization of how the Bible grew.[5]

13. Realization that the Old Testament is spiritually, in the main, a development of the idea that obedience is better than sacrifice. As a consequence, the teaching of the patriarchs and prophets and experiences of the people are a part in this development rather than of any specific truth.[6]

Counteracting Elements:

A-12 1. Realization that the verses of Scripture must be interpreted in the light of their context and history, and in the light of the whole—to counteract any disposition

[1] Fischer, M. Hadwin. "The Story of Jesus."
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[3] Schmauk, T. E. "Bible Biography."
[4] Smyth, J. P. "The Story of St. Paul's Life and Letters."
[5] Ascertained in personal conferences with educational leaders, p. 62.

to "prove" one's prejudices by proof texts.[1] (Extremely important.)

A-12 2. Realization that the revelation of the Old Testament was partial and progressive in accordance with the ability of the people to whom it was made—to counteract the tendency to judge all parts of the Old Testament by present-day standards.

A-12 3. Realization that the various books of the Bible must be evaluated in terms of Jesus Christ—to counteract the inability to intelligently discriminate between the various parts of the Bible.[2]

Completing Elements:

A-12 1. The standard of a working knowledge of the Bible.

A-11 B-1 2. Realization that no greater ideal has been conceived of than the best ideal revealed in Scripture.

A-11 C-1 3. A controlling sense of the supernatural (presence of God).

A-12 4. An attitude of loyalty to Jesus Christ as personal Saviour.

Limiting Elements:

A-12 1. Realization that appreciation of the Bible must not be carried to the extent of creating a superstitious regard for the contents of the Bible.[2]

A-11 B-1 2. Realization that the Bible is a book on religion and not a text-book on science. (Needs to be emphasized.)

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45. Jacobs, H. E. "A Summary of the Christian Faith," p. 10.

[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

Interconnecting and Transferring Elements:

A-10 B-1 C-1 1. The habit of regularly using a part of Scripture for regular daily devotions.

A-11 B-1 2. A growing sense of satisfaction from the habitual use of the Bible in both public and private worship.

A-11 B-1 3. An attitude of desiring to interpret life and to guide one's own life in accordance with the (best) standards of the Bible.[1]

INSTRUCTION COMPLEX—B

Major Outcome—The standard of a working knowledge of the Bible.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance for the Christian leader to be well acquainted with the contents of the Bible.

2. Such easily attainable standards as:

A-10 B-2 a. A certain familiarity with "the development of the moral and religious ideas and institutions of the Old Testament such as God, man, prayer, sin, sacrifice, salvation, Messiah, the family and community life, the tabernacle, the temple, the synagogue, relations to other peoples," etc.[2]

A-11 B-1 b. Realization of the significance of

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

[2] Educational Bulletin, No. 2. International Council of Religious Education, p. 7.
Price, I. M. and Robertson, A. A. "Bible History," Part I.

these ideas and institutions as a background for Christianity.[1]

A-7 B-4 C-1 c. An easy familiarity with the conditions under which the several books of the Bible were produced and the principles whereby they were admitted into the canon.[2]

A-9 B-3 d. Realization of what are the distinctive messages of the various books of the Bible.

A-10 B-2 e. An attitude of appreciation of the great personalities of the Bible.[3]

A-11 B-1 f. An easy familiarity with the life and teachings of Jesus Christ as presented by the four Evangelists.[4]

A-12 g. Realization of the significance of Christ's conception of the Kingdom of God as the *summum bonum*.[5]

A-11 B-1 h. An attitude of appreciation of the life and work of Paul and a realization of the significance of Paul's contribution to Christianity.[6]

A-7 B-5 i. A realization of the cultural value of the Bible.[7]

A-11 B-1 3. A controlling wish to achieve all these steps and a strong enough will to persevere till each step is attained.

A-11 B-1 4. Realization of the importance of, and the provision for regular reminders to try to attain each step, such as, daily use of the Bible in devotions, regular periods of

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[1] Educational Bulletin, No. 3. International Council of Religious Education, p. 10 and 12.
[2] Robertson, A. T. and Price, I. M. "Bible History." Parts I and II.
[3] Schmauk, T. E. "Bible Biography."
[4] Fischer, M. H. "The Story of Jesus."
[5] Fischer, E. E. "Christian Social Solutions."
[6] Smyth, J. P. "The Story of St. Paul's Life and Letters."
[7] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

study, constant checking up of the work that has been covered.

5. Skill in the use of the Bible.[1]
   a. Mechanical handling.
   b. Finding passages to meet needs.

Counteracting Elements:

A-12 1. Realization that all these steps can be easily attained by any normal person—to counteract the feeling that it cannot be done. (Depending upon the person.)

A-12 2. Realization of the real purpose of the Bible—to counteract any tendency to use the Bible in a superstitious way.[2]

Completing Elements:

A-12 1. An attitude of appreciation of the Bible as divine revelation.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour.

Limiting Elements:

A-12 1. Realization that the verses of Scripture must be interpreted in the light of their context, history, and harmony with other parts of Scripture to avoid the placing of undue emphasis upon a single verse of Scripture.[2]

A-11 B-1 2. Realization that the Bible is a book on religion and not a text-book on science. (Needs to be emphasized.)

Interconnecting and Transferring Elements:

A-10 B-1 C-1 1. The habit of regularly using a part of Scripture for regular daily devotion.

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[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

A-11 B-1 2. A growing sense of satisfaction from the habitual use of the Bible in both public and private worship.

A-12 3. An attitude of desiring to interpret life and to guide one's own life in accordance with the (best) standards of the Bible.[1]

Instruction Complex—C

Major Outcome—The standard of a working technique of the teaching process.

Elements of the Complex

Strengthening Elements:

A-11 B-1 1. Realization of the necessity for the religious leader to know and to be skilled in the use of the best methods of teaching.[2]

2. Such attainable standards as:

A-11 B-1 a. Understanding of the laws of the learning process and of their application to classroom procedure.[3] (Should include other educational experiences.)

A-10 B-2 b. Skill in the planning of lessons and in the supervision of pupil preparation. (Rather high for ordinary leader and essential only in a general way.)

A-10 B-2 c. Skill in the selection of teaching materials.[4]

A-10 B-2 d. Skill in the use of tests of fruitful teaching.

A-10 B-2 e. Proficiency in the use of special

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[2] Betts, G. H. "How to Teach Religion," p. 26.
[3] Bagley, W. C. "The Educative Process." The Macmillan Company, New York. 1922.
[4] Betts, G. H. "How to Teach Religion," Chapters VII and VIII. Powell, M. C. "Junior Method in the Church School," Chapter V.

methods and devices for effective teaching.[1] (b, c, d, and e are available to the leader being worked out by the specialist. They are the function of the specialist.)

A-10 B-2 f. Actual skill in the technique of teaching.[2]

g. Skill in analyzing the experiences of the pupils.[3]

A-12 3. The habit of carefully observing the method and procedure of the best teachers.

A-10 B-2 4. An attitude of appreciation of the methods Christ used.[4]

A-10 B-2 5. Realization that one can become an efficient teacher if he really wants to and has a strong enough will to persevere till efficiency is gained. (True within a selected group only.)

A-11 B-1 6. Realization of the importance of, and the provision for regular reminders as: regular study in a recognized school; taking active part in teachers' organizations; checking up on one's own work from time to time; uniting with an active organization in the church where one can try out and put to practice what has been learned; reading of standard educational magazines. (4, 5 and 6 are of value to the teaching leader, but of little value to the administrator.)

A-12 7. Realization that "a great work greatly

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[1] Powell, M. C. "Junior Method in the Church School," Chap. X-XVII.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[3] Ascertained in personal conferences with educational leaders, p. 62.
[4] Horne, H. H. "Jesus, the Master Teacher."

performed leaves the stamp of its greatness on the worker."[1]

A-12 8. Realization of the very important part the teacher's personality plays in the teaching of religion. (Only in a general way.)

9. Realization of the necessity of having the parental attitude supporting the work to be accomplished.[2]

Counteracting Elements:

A-12 1. The habit of keeping in touch with the developments in the field of educational method—to counteract the feeling that the method one has always used is the best.

A-12 2. Realization that all the steps leading up to the standard can be attained—to counteract the feeling that it cannot be done. (Within a selected group.)

Completing Elements:

A-12 1. Realization of the necessity for constant study to become and remain proficient.

A-12 2. A controlling attitude of patience and love.

A-11 B-1 3. A sense of discrimination between essentials and non-essentials.

A-11 B-1 4. A sense of personal responsibility.

A-12 5. The standard of a strong Christian character.

A-11 B-1 6. Realization of what are the various needs and abilities of pupils in the various stages of development.

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[1] Betts, G. H. "How to Teach Religion," p. 28.
[2] Ascertained in personal conferences with educational leaders, p. 62.

7. Realization that effective teaching must effect the conduct of pupils.[1]

Limiting Elements:

A-12 1. Realization that no specific method is supreme but that it is up to the individual teacher what method or combination of methods he can use best.

A-12 2. Realization that the mere mastery of the technique is not sufficient for the teacher of religion but that if he is to be effective he must interpret through his own life the religious truths he is endeavoring to teach.[2]

A-11 C-1 3. Realization that "the requirements of variety demand several types of procedure in the classroom."[3]

Interconnecting and Transferring Elements:

A-12 1. The habit of planning each lesson in advance, selecting a definite objective and connecting it with the whole.

A-12 2. The habit of studying the methods of procedure of skilled leaders whenever opportunity offers.

A-11 B-1 3. The habit of taking an active part in the affairs of the local church. (This needs special emphasis.)

A-9 B-3 4. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently, certain terms related to technique of the teaching process.

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[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Betts, G. H. "How to Teach Religion," p. 15.
[3] Betts, G. H. "Method in Teaching Religion," p. 218.

5. Skill in adapting teaching plan to pupil interest.[1]

Instruction Complex—D

Major Outcome—An attitude of appreciation of the church's history, message and program.

Elements of the Complex

Strengthening Elements:

A-10 B-2 1. Realization of the tremendous influence the church has had upon the thinking and history of the world.

A-12 2. Realization of what Jesus' conception of the Kingdom of God is, and its significance for the whole of life—social, political and religious.[2]

A-10 B-2 3. An attitude of understanding of the causes which produced the church of the present.[3]

A-11 B-1 4. An attitude of appreciation of the leading personalities of the church, past and present, and of the contributions they made to our common faith.[3] (This is extremely necessary.)

A-10 B-2 5. An attitude of understanding of the rise of Protestantism and appreciation of the principles which gave rise to various Protestant groups.[4]

A-10 B-2 6. An attitude of appreciation for the com-

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[1] Ascertained in personal conferences with educational leaders, p. 62.

[2] Fischer, E. E. "Christian Social Solutions."
Bailey, J. W. "Christianity, a Way of Life and Belief."
Educational Bulletin No. 3, International Council of Religious Education, p. 14.

[3] Jacobs, C. M. "The Story of the Church."

[4] Jacobs, C. M. "The Story of the Church," Chapters VII-XXIII.
Educational Bulletin No. 3, International Council of Religious Education, p. 14.

mon Christian experiences of the centuries and the historical expression of the same in distinct architecture, great hymns, the historical service, and Christian art.[1]

A-11 B-1 7. An attitude of loyalty to the denomination and its program of worship and service.

A-10 B-2 8. Realization that the church's message for the world is embodied in Christ's conception of the Kingdom of God.

A-12 9. Realization that the message of the church is directed primarily to the individual heart and from the individual to society.[2]

A-12 10. An attitude of understanding and appreciation of the church's distinctive message and program for the welfare of the world.

Counteracting Elements:

A-12 1. Realization that the true church is not a mere organization but an organism with Christ the head and source of power and that the churches seen throughout the world are human attempts to express this ideal and since human, cannot be perfect —to counteract the feeling that the church cannot be divine because of the mistakes which have been made by some of its members.[3]

A-12 2. Realization that the church is not restricted to denominational lines but is to be found wherever there are men and women who have been brought into the

[1] Cooper, F. E., Seegers, J. C., *et al.* "An Explanation of the Common Service."

[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

[3] Jacobs, H. E. "A Summary of the Christian Faith," p. 370.

right relationship with God through Jesus Christ—to counteract the feeling that the church is limited to the local congregation or denomination.[1]

A-11 B-1 3. Realization that Christianity is not only a way of belief but also a way of life—to counteract the feeling that a blind acceptance of a creed is sufficient to be a member of the church.

Completing Elements:

A-12 1. An attitude of loyalty to Jesus Christ as personal Saviour.

A-11 B-1 2. Realization of the ability to face constructively but critically pressing church responsibilities and programs.[2]

A-11 B-1 3. An attitude of appreciation of the Bible as divine revelation.

A-11 B-1 4. The habit of critically evaluating current conditions in the light of the principles discovered in the survey of the progress of the church, and a controlling wish that society be reconstructed in harmony with the church's (Christ's) ideas.[2]

Limiting Elements:

A-11 B-1 1. Realization that the distinguishing marks of the church on earth are the Word of God and the Sacraments.[3] (Holy Spirit.)

A-12 2. Realization that wherever and whenever the church has remained truest to the

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[1] Ibid. P. 387.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[3] Jacobs C. M. "The Way," Chapter IX.
Jacobs, H. E. "A Summary of the Christian Faith," p. 381.
Knubel, F. H. and Scherer, M. G. G. "Our Church," Chapters II and III.

divine ideal its influence for the welfare of society has been the greatest.

A-12 3. Realization that the organized church is an important means through which Christians express the faith that is in them.

A-12 4. Realization that the authority of the church rests not in the organization but in the Word of God and that "the Word is the only rule and norm of faith."[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of taking an active part in the work the local church is endeavoring to do.

A-11 B-1 2. The standard of reading worthwhile religious literature.

A-9 B-3 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to church history, the church service, church architecture, church art, and to the message and program of the church.

Instruction Complex—E

Major Outcome—Realization of what are the various needs and abilities of pupils in the various stages of development.

Elements of the Complex

Strengthening Elements:

A-10 B-2 1. Realization of the importance for the religious leader to be acquainted with the aspects of educational psychology which relate to all periods of life and especially

[1] Jacobs, H. E. "A Summary of the Christian Faith," p. 13 and 403.

with the period in which he is most interested.[1]

A-12 2. Realization that there are certain abilities which are more or less similar among the pupils in the various stages of development. (Only in a general way.)

A-11 B-1 3. Realization of the original nature and process by which desirable changes are produced.[2] (Necessary only in a general way, not too much in detail.)

A-11 B-1 4. Realization of the extent, causes, and educational significance of individual differences.

A-12 5. Realization of the place of worship in life.[3]

A-12 6. Realization of the environmental influence upon growth. (Only in a general way.)

A-12 7. Realization of native tendencies, such as play, fear, sex, and their use in character building.

A-12 8. An attitude of understanding of the laws of learning and habit formation.

A-12 9. Realization of the place of such factors as physical activities, imitation, memory, imagination, thinking, appreciations, motives, and ideals in the growth and development of Christian personality.[4]

A-12 10. Realization of the very important part

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[1] Maus, C. P. "Teaching the Youth of the Church," Chapter I.
Betts, G. H. "The Mind and Its Education." D. Appleton Company, New York. 1923.

[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
Annett, E. A. "Psychology for Bible Teachers," Chapters I-VI.
McKibben, F. M. "Intermediate Method in the Church School," Chapters I-III.

[3] Weigle, L. A. and Tweedy, H. H. "Training the Devotional Life."
Jones, M. A. "Training Juniors in Worship."
Baker, E. I. "The Worship of the Little Child."

[4] Weigle, L. A. "The Pupil and the Teacher," Part I.

the teacher's personality plays in the teaching of religion. (Only in a general way.)

A-11 B-1 11. An attitude of understanding of the capacities and normal development of children in the age group in which one expects to work.[1] (Specific and important.)

B-11 C-1 12. An attitude of understanding and sympathy with the aged people and orphans in institutions.[2]

A-12 13. An attitude of understanding of the principles and materials by which the conduct of the learners can possibly be controlled.[3]

A-11 B-1 14. An attitude of understanding of the pupils of a particular group in all relationships.[4]

Counteracting Elements:

A-11 B-1 1. Realization that no two children are exactly alike but that there is a qualitative and quantitative difference in their capacities and needs—to counteract the feeling that the same experiences and materials can be used in an equally effective way for all children of the same age group.

A-12 2. Realization of the fact that the teacher is

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[2] Ascertained from church workers, p. 50.
[3] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
McKibben, F. M. "Intermediate Method in the Church School," Chapters IV-X.
[4] Moxcey, M. E. "The Psychology of Middle Adolescence."
Mudge, E. L. "The Psychology of Early Adolescence."
Mudge, E. L. "The Psychology of Later Adolescence."
Richardson, N. E. "The Religious Education of Adolescents."
Whitley, M. T. "A Study of the Junior Child."
Chave, E. J. "The Junior."
Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

concerned with the producing of changes in the learners—to counteract the feeling that education is merely the impartation of knowledge.[1] (General and important but not too much detail.)

A-11 B-1 3. Realization that group measures cannot be applied to specific individuals without qualifications—to counteract the tendency to apply group measures to individuals.

Completing Elements:

A-12 1. A sense of discrimination between essentials and non-essentials.

A-10 B-2 2. The standard of a working technique of the teaching process.

A-12 3. An attitude of appreciation of children and their viewpoints and a liking to be in their presence.[1]

A-12 4. An attitude of understanding and sympathy with the educational method.

A-12 5. A professional attitude—objective, tolerant and openminded.

A-12 6. Realization of the need to grow into greater efficiency.

7. Realization of the distinction between subjectively obvious and measured situations[2]

Limiting Elements:

A-12 1. Realization that although the mind works and grows according to established laws this does not mean that conscious guidance is not necessary.

A-12 2. Realization that no factor in its influence upon mental growth is supreme but that

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[2] Ascertained in personal conferences with educational leaders, p. 62.

a proper system of education provides for the overcoming of handicaps as much as possible.

3. Realization that the balanced initial growth depends upon a variety of factors.[1]

Interconnecting and Transferring Elements:

A-11 B-1 1. The habit of studying children at work and play so as to note their responses to various situations.[2]

A-11 B-1 2. The habit of keeping in touch with the developments of educational psychology through study, educational literature and organizations.

A-12 3. The habit of applying the psychological knowledge gained to the class room procedure whenever possible.[2] (Also other educational experiences.)

A-12 4. The habit of taking an active part in the educational work of the local church whenever opportunity offers.

A-11 B-1 5. The habit of associating with pupils on a democratic basis.[2] (Depends upon the individual.)

A-8 B-4 6. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to educational psychology.

Instruction Complex—F

Major Outcome—A sympathetic attitude toward, and active interest in Christian missions.

[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12	1. Realization that Christianity is by its very nature a missionary religion.[1]
A-11 B-1	2. An attitude of understanding of the growth of the church through its missionary activities.
A-11 B-1	3. An attitude of appreciation of the great missionary characters and the motives which actuated their lives.
A-10 B-2	4. An attitude of appreciation of the influence Christian missionaries have had upon modern civilization.
A-12	5. An attitude of understanding of the missionary program of the local church.[2]
A-10 B-2	6. Realization of the significance of Christian missions in the development of world friendship.[3]
A-11 C-1	7. An attitude of sympathy with the missionary task of the church.[4]
A-10 B-2	8. Realization of the most modern views of missions.[5] (Realization of the value of modern methods in missions.)

Counteracting Elements:

A-12	1. Realization that the Christian ideal can only possibly be realized through the efforts of the disciples of Christ—to counteract the feeling that it can be realized through other agencies than

[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
Brown, A. J. "The Why and How of Foreign Missions," Chapter I.
[2] Ohl, J. "The Inner Mission."
[3] Brown, A. J. "The Way and How of Foreign Missions," Chapter II.
[4] Drach, G. "Forces in Foreign Missions."
Horine, J. W. "A Home Enterprise."
[5] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

those established by the Founder of Christianity.

A-12 2. Realization that, as a follower of Christ, no one has a right to call himself a Christian who is not willing to obey the commandments of Christ—to counteract the feeling that it is sufficient to be interested in one's own welfare in order to be a Christian.

A-12 3. Realization that "missions" is a part of the ordinary program of Christian thinking and living in which we are all concerned day by day—to counteract the feeling that it is not a vital part of Christianity.[1]

4. Realization of the distinctiveness of the Christian message—to counteract the tendency of weakening it in the modern approach.[2]

Completing Elements:

A-12 1. A controlling sense of personal responsibility.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour.[1]

A-12 3. Realization of what the religious needs of the world are.

A-12 4. An attitude of appreciation of a life of unselfish service.

A-12 5. An attitude of appreciation of the church's history, message and program.

Limiting Elements:

A-12 1. Realization that the Christian also has

[1] Ibid.
[2] Ascertained in personal conferences with educational leaders, p. 62.

duties pertaining to himself and has to consider his health, dependents, etc.

A-12 2. Realization that missionary work and Christian charity must always be motivated by love.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of assisting the local church in its work by word and deed whenever there is an opportunity.[2]

A-12 2. The habit of giving regularly and systematically for the benevolent work of the church. (This should be emphasized by all means.)

A-10 B-2 3. The habit of keeping in touch with the missionary work of the church through active participation in missionary societies, the reading of missionary literature which the church provides, and personal contact with missionaries whenever possible.

A-12 4. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to the missionary work of the church.

Instruction Complex—G

Major Outcome—A certain standard of skill in the organization and direction of church activities.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization of the importance for the Christian leader to be well skilled in or-

[1] Gift, F. U. "The Ministry of Love," Chapter I.

[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

ganizing and directing church activities.

2. Such attainable standards as:

A-12 a. Easy familiarity with the principles and methods of organization and with the factors that enter into an effective organization.[1]

A-11 B-1 b. Easy familiarity with the principles of administration and supervision of church activities.[2]

A-12 c. Familiarity with the various types of church organizations and especially the type of organization used in the particular denomination.[3]

A-12 d. A certain skill in organizing and directing a Sunday school class, a Sunday school department, and the school as a whole.[4]

A-11 B-1 e. Familiarity with the other organizations of the local church and a certain skill in taking part and directing them when an opportunity is offered.[4]

A-11 B-1 f. Familiarity with the various causes in which the local church is interested and skill in enlisting the active interest of its members.

A-11 B-1 3. An attitude of understanding of the nature and function of worship in the religious development of an individual.[5]

A-12 4. Realization that all these standards are personally attainable.

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[1] Stout, J. E. "Organization and Administration of Religious Education."
[2] Ferguson, E. M. "Church School Administration."
[3] Knubel, F. H. and Scherer, M. G. G. "Our Church."
[4] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.
[5] Baker, E. I. "The Worship of the Little Child."
Jones, M. A. "Training Juniors in Worship."

A-11 B-1 5. The habit of carefully observing successful leaders in the local and other churches.

A-10 B-2 6. Realization that one can become skillful in organizing and directing church activities if he really wants to and has a strong enough will to persevere till skill is gained. (This depends upon the individual. If necessary, it is unique.)

A-12 7. Realization of the importance of, and the provision for regular reminders to try to become skillful.

Counteracting Elements:

A-12 1. Realization that the leader must always have a clear conception of the aim and purpose for which an organization exists —to counteract the tendency to introduce activities which do not contribute to the aim and purpose of the organization.

A-11 B-1 2. Realization that an activity must be definitely religious and educational in aim before it has a place in the program of the local church—to counteract the tendency to multiply organizations without any religious educational aim.[1]

Completing Elements:

A-12 1. The standard of a strong Christian character.

A-12 2. A sense of personal responsibility.

A-12 3. An attitude of loyalty to Jesus Christ as personal Saviour.

A-11 B-1 4. The standard of a working knowledge of the Bible.

A-11 B-1 5. An attitude of appreciation of the

[1] Stout, J. E. "Organization and Administration of Religious Education."

church's history, message and program.

A-12 6. A professional attitude—objective, tolerant and openminded.

Limiting Elements:

A-12 1. Realization that the personal element is a very important factor in successful leadership.

A-11 B-1 2. Realization that no form or type of organization is supreme but that adjustments must be made to suit local conditions.

Interconnecting and Transferring Elements:

A-10 B-2 1. The habit of studying the methods and procedures of successful leaders.

A-12 2. The habit of taking an active part in church activities whenever there is an opportunity.

A-9 B-3 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to the organization and direction of church activities.

Instruction Complex—H

Major Outcome—An attitude of loyalty to the denomination and its program of worship and service.

Elements of the Complex

Strengthening Elements:

A-11 B-1 1. An attitude of appreciation of what the denomination has accomplished and is now doing throughout the world.[1]

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[1] Wentz, A. R. "The Lutheran Church in American History."
Drach, G. "Our Church Abroad."

A-12 2. Realization of what the distinctive teachings of the denomination are.[1]

A-12 3. Realization of the contribution the denomination is making toward the consummation of the Kingdom.[2]

A-11 B-1 4. An attitude of appreciation of the work and life of the great characters who have given expression to the denomination's teachings.

A-12 5. The standard of a working knowledge of and an attitude of appreciation of the forms of worship through which the denomination expresses itself.[3]

A-12 6. Realization of the significance of the Christian sacraments.[4]

A-11 B-1 7. Realization of the significance of joining a particular church.

A-12 8. An attitude of appreciation of the program of service which the local church is endeavoring to carry out.[5]

A-11 B-1 9. An attitude of respect for those who have been placed in offices of authority in the church. (For the office, not for the individual.)

10. Realization of the personal value of various forms of worship and of the possibility of maintaining loyalty to one church with freedom to enjoy others.[6]

Counteracting Elements:

A-12 1. Realization that all the various denomina-

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[1] Jacobs, C. M. "The Way."
[2] Knubel, F. H. and Scherer, M. G. G. "Our Church."
[3] Cooper, F. E., Seegers, J. C., *et al* "An Explanation of the Common Service."
[4] Jacobs, H. E. "A Summary of the Christian Faith," p. 311.
[5] Mergner, Sister Julie, Translated by Mrs. A. Spaeth. "The Deaconess and her Work."
[6] Ascertained in personal conferences with educational leaders, p. 62.

tions are attempting to express the same Christian ideal only (may at present) do it in different ways—to counteract the feeling that denominations are unnecessary.

A-12 2. Realization that the organized church is an important means through which Christians express the faith that is in them and that, therefore, it is almost impossible (difficult) to conceive of a man as being a Christian and not belong to some particular church—to counteract the feeling that it is possible.[1]

A-12 3. Realization that in becoming a member of the church one also becomes a member of a particular denomination and a particular church in the denomination to which he is responsible—to counteract the practice of "church tramping."

A-12 4. Realization that denominational loyalty expresses itself as a denomination (family) working with other denominations to make the world a neighborhood and a brotherhood—to counteract the feeling that denominational loyalty implies no responsibility to the church at large.[2]

Completing Elements:

A-11 B-1 1. A controlling sense of personal responsibility.

A-11 B-1 2. An attitude of loyalty to Jesus Christ as personal Saviour.

A-12 3. An attitude of appreciation of the Bible as divine revelation.

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[1] Jacobs, C. M. "The Way," p. 15.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

A-12 4. A controlling sense of reverence.
A-12 5. An attitude of appreciation of the church's history, message and program.
A-12 6. The standard of a strong Christian character.

Limiting Elements:

A-12 1. Realization that no single denomination is the sole possessor of all divine truth.
A-12 2. Realization that the church is not limited to denominational lines but wherever we find men and women brought into right relationship with God through Jesus Christ, there is the church.[1]
A-11 B-1 3. An attitude of love for all including those who differ with us in beliefs and practices.

Interconnecting and Transferring Elements:

A-12 1. The habit of keeping in touch with the work the denomination is doing through reading and personal participation.
A-12 2. The habit of regularly and systematically supporting the causes in which the denomination is interested.
A-12 3. The habit of linking the organizations of the local church with the denominational headquarters whenever possible.
A-12 4. An attitude of loyalty to the local congregation.[2]
A-11 B-1 5. Vocabulary control:
   a. An understanding of, or
   b. An ability to use intelligently certain terms related to the denomination and its program of worship and service.

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[1] Jacobs, C. M. "The Way," Chapter I.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

6. The habit of keeping in touch with interdenominational work through reading.[1]

INSTRUCTION COMPLEX—I

Major Outcome—A certain standard of mastery of the materials to be used in Christian education.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance for the religious leader to be master of the materials that are to be used in Christian education.[2]

2. Such attainable standards as:

A-11 B-1 a. Understanding of the principles governing the selection and use of materials that are to enter into a curriculum including the evaluation of those now existing.[3]

A-11 B-1 b. Understanding of the principles for building a balanced and adequate class or group program.[4] (Only in a limited way, chiefly the function of the expert.)

A-11 B-1 c. Realization of the value of spontaneous activities in the development of religious growth.

A-11 B-1 d. A working understanding of the choice and use of material in music, story, prayer, Scripture, drama, and

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[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Betts, G. H. "How to Teach Religion," Chapters IV-VII.
[3] Betts, G. H. "The Curriculum of Religious Education," Chapters IV-VIII.
[4] McKibben, F. M. "Intermediate Method in the Church School," Chapters XI-XII.

manual and service activities for the various groups.[1]

A-11 B-1 e. A working understanding of the various types of class and group activity; such as, study, worship, recreation, service and their integration.[2]

A-10 B-2 f. The use of symbolism, ceremonials and symbolic nomenclature.

A-12 3. Realization that all these steps can be attained if there is a strong enough wish to achieve them and a strong enough will to persevere till they are attained.

A-12 4. Realization of the importance of, and the provision for regular reminders to try to attain each standard.

5. An attitude of appreciation of the good, the true and the beautiful.[3]

Counteracting Elements:

A-12 1. Realization that the curriculum must include pupil activities and pupil experiences if learning is to take place—to counteract the idea that the material of Christian education consists of ready-made solutions stored up in textbooks.[4]

A-12 2. Realization that the teacher or leader must understand the religious and educational value of the material that he is to use—to counteract the idea that mere knowledge is all that is necessary.

Completing Elements:

A-12 1. The standard of a working knowledge of the Bible.

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[1] Maus, C. P. "Teaching the Youth of the Church," Chapter II.
[2] Brown, Frank L. "The Superintendent."
[3] Ascertained in personal conferences with educational leaders, p. 62.
[4] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

A-12 2. The standard of a working technique of the teaching process.

A-12 3. Realization of what are the various needs and abilities of pupils in the various stages of development.

A-12 4. An attitude of understanding and sympathy with the educational method.

A-12 5. Realization of what the religious needs of the world are.

A-12 6. Realization of the need and place of evangelism for the local church.

A-11 B-1 7. Realization of the need to grow into greater efficiency.

Limiting Elements:

A-12 1. Realization that the mere knowledge of materials is not sufficient but that the teacher or leader must know how to adapt the material to suit individual differences.

A-12 2. Realization that the material must be judged from the standpoint of its religious and educational value and the degree to which it meets the various needs and abilities of pupils.[1]

Interconnecting and Transferring Elements:

A-10 B-2 1. The habit of keeping in touch with the results of research and scientific experimentation in the field of material to be used in Christian education.

A-11 B-2 2. The habit of regularly reading the best religious literature.

A-11 B-1 3. The habit of taking an active part in the educational work of the local church.

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[1] Harris, H. H. "Leaders of Youth," Chapter XVIII.

A-9 B-3 4. Vocabulary control:
   a. An understanding of, or
   b. An ability to use intelligently certain terms related to the materials of Christian education.

INSTRUCTION COMPLEX—J

Major Outcome—An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. A controlling sense of God's love for us as revealed in Jesus Christ.

A-12 2. A controlling sense of sinfulness and helplessness apart from God.[1]

A-12 3. Realization of the influence Christ's life and teachings have had and still have upon all phases of human life in giving it a new dynamic and a new hope.

A-12 4. An attitude of appreciation of the sacrifices God made to win the hearts of men as revealed in Scripture.

5. An increasing sense of awareness of and loyalty to the Christian way of life in personal contact and in life.[2]

A-12 6. Realization of the meaning of the Cross, Resurrection, and Ascension as revealed in Scripture.[3]

A-12 7. A controlling sense of the infinite power of Jesus Christ as an ever present reality.[4]

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[1] Jacobs, H. E. "A Summary of the Christian Faith," p. 101.
[2] Ascertained in personal conferences with educational leaders, p. 62.
[3] Jacobs, H. E. "A Summary of the Christian Faith," p. 141.
[4] Weigle, L. A. and Tweedy, H. H. "Training the Devotional Life."

	A-12	8. Realization that there are realities which cannot be seen or known by our senses but are revealed through faith and verified by our experiences.
	A-12	9. Realization of the personal witnessing for Christ arising out of loyalty to Christ and love for our fellowman.[1]
A-11	B-1	10. Realization that the facts of faith and their influence on the lives of men are as real as the facts of the sciences.
	A-12	11. Realization that the reality of Jesus Christ as a present power is well attested to by disciples, martyrs, and the experiences of the church all through the centuries.
	A-12	12. A controlling sense of reverence.
	A-12	13. Realization of the meaning of worship and its influence upon men.[2]
	A-12	14. Realization that the promises of Christ are as certain of fulfillment as are His judgments.
	A-12	15. A controlling sense of personal responsibility.
	A-12	16. Realization of the beauty of Christ's ideal of life.[3]
	A-12	17. An attitude of appreciation of the Christian home.
	A-12	18. Realization of the meaning of the Kingdom as a present reality and as a future attainment.[4]
		19. Realization of the need of a regenerated life reflected in the zeal for living the overcoming life.[5]

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[1] Ascertained from church workers, p. 50.
[2] Weigle, L. A. and Tweedy, H. H. "Training the Devotional Life," Chapter I.
[3] Fischer, M. H. "The Story of Jesus."
[4] Jacobs, C. M. "The Way," Chapter XI.
[5] Ascertained in personal conferences with educational leaders, p. 62.

Counteracting Elements:

A-12 1. Realization that the honesty and truthfulness of those who bear record of Jesus Christ in the Gospels is verified both by internal evidences and by historical investigations—to counteract the feeling that they were ignorant and untrustworthy men.

A-12 2. Realization that the self-consciousness of Christ of being one with God and as having a unique mission in revealing to man what God is and what man can be, is clearly portrayed in the New Testament writings—to counteract the tendency to regard Christ as merely human.

A-12 3. Realization that the great influence of Christ upon the individual lives of His true followers is confirmed by the experiences of the disciples, martyrs and saints of all ages—to counteract the feeling that Christ can have no direct influence upon the individual lives of men.

Completing Elements:

A-12 1. An attitude of appreciation of the Bible as divine revelation.

A-12 2. An attitude of appreciation of the church's history, message and program.

A-12 3. Realization of what the religious needs of the world are.

A-12 4. The standard of a strong Christian character.

A-12 5. An attitude of appreciation of a life of unselfish service.

A-12 6. Realization of a feeling of brotherhood growing out of a common fatherhood of God.

A-11 B-1 7. A controlling sense of the supernatural. (Presence of God.)
A-11 C-1 8. An attitude of humility.

Limiting Elements:

A-12 1. Realization that reverence must be carefully distinguished from sanctimoniousness.
A-12 2. Realization that the power of Jesus Christ is limited by His goodness and love and by our own limitations in receiving His gifts.
A-12 3. Realization that faith must not be carried to the extent of credulity.
A-12 4. Realization that God normally works through human agencies and that we are to make use of the means He has provided.

Interconnecting and Transferring Elements:

A-10 B-2 1. The habit of spending a certain amount of time each day in devotions.
A-11 B-1 2. The standard of reading worthwhile religious literature.
A-11 B-1 3. The habit of regularly supporting the work which the church of Christ is attempting to do.
A-11 B-1 4. The habit of taking Christ at His word and trying to live in accordance with the Christian ideal in all relationships.
A-12 5. The habit of making use of the "means of grace" whenever there is an opportunity to do so.
A-10 B-2 6. Vocabulary control:
a. An understanding of, or
b. An ability to use intelligently certain terms related to Christian doc-

trine and Christian life. (Important but should not be carried too far.)

Instruction Complex—K

Major Outcome—An attitude of understanding and sympathy with the educational method.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization that education, as we understand that term now, deals with the *whole* person.

A-12 2. Realization that the aim of the religious educational process is to lead to a gradual and continuous unfoldment of the spiritual nature of the child.[1] (A Christlike personality.)

A-12 3. Realization that religious experience, like any other form of experience, is a gradual growth.

A-12 4. Realization that the child with a normal development of religious consciousness naturally comes to a time of personal acceptance of Christ.

A-12 5. Realization that the program of religious education is primarily one of the religious conservation of childhood. (Too limited. Should include the whole of man—Christian living.)

A-10 B-2 6. Realization of the distinction between the educational method and the "evangelistic method."[2]

A-12 7. Realization that education supplies the fundamental knowledge, intelligence, and

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[1] Betts, G. H. "How to Teach Religion," Chapter II.
Weigle, L. A. "The Pupil and the Teacher," Part I, Chapter I.
[2] Betts, G. H. "The New Program of Religious Education."

information upon which true Christianity can be built.

8. Realization that the growing person should naturally, from time to time, accept new and more complete concepts of Jesus Christ.[1]

Counteracting Elements:

A-12 1. Realization that religious education does not exclude evangelism but is a form of evangelism—to counteract the feeling that the religious educator has no sympathy with the evangelistic method.

A-11 B-1 2. Realization that religion can be taught as any other subject—to counteract the feeling that religion cannot be taught. (The teacher is the determining factor.)

A-11 C-1 3. Realization that the evangelistic program is primarily one of reclamation and, therefore, best adapted to adults—to counteract the feeling that the evangelistic method is the best for all ages.

Completing Elements:

A-11 B-1 1. Realization of the need and place of evangelism for the local church.

A-12 2. Realization of what are the various needs and abilities of pupils in the various stages of development.

A-12 3. A professional attitude—objective, tolerant and openminded.

A-12 4. The standard of a working technique of the teaching process.

Limiting Elements:

A-12 1. Realization that as long as there are men and women outside of the church there

[1] Ascertained in personal conferences with educational leaders, p. 62.

is a definite need for an evangelistic program.

A-11 B-1 2. Realization that an educational program can never be a hundred per cent perfect and that, therefore, religious education can never entirely take the place of the "evangelistic method."

3. Realization of the power of the Holy Spirit in the life of the individual.[1]

Interconnecting and Transferring Elements:

A-11 B-1 1. The habit of keeping in touch with the work that is being done through religious education.

A-11 B-1 2. The habit of observing and taking part in the religious education of the children.

A-10 B-2 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to the educational method.[2]

INSTRUCTION COMPLEX—L

Major Outcome—Realization of what the religious needs of the world are.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization that there are needs in the world which Christianity alone can satisfy.

A-12 2. Realization that religion is a vital element in both individual and social life.

A-12 3. Realization that the universe itself is moral and that moral values are, there-

[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Betts, G. H. "The New Program of Religious Education."

fore, eternal, having their roots in the nature of God.

A-12 4. Realization of what is meant by the Christian conception of "sin," "forgiveness," "repentance," and "Kingdom of God."[1]

A-12 5. Realization of the universal need of a Saviour.

A-12 6. Realization of how Christ satisfies the deepest needs of man.

A-12 7. Realization of what Christ has meant to individuals, nations and races.

8. Realization of the part that Christian attitudes have played in the development of civilization.[2]

Counteracting Elements:

A-12 1. Realization that "moral character is most surely established only when it is undergirded and sustained by a vital religious faith,"[3]—to counteract the feeling that religion is not necessary for a strong moral character.

A-11 B-1 2. Realization that "education remains defective and falls short of its full end if it fails to beget the loyalty to eternal principles, the good will, the creative responsibility which enter into the making of moral character"[4]—to counteract the feeling that religion is not a vital element in education.

A-12 3. Realization that God works through human agencies—to counteract the feeling

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[1] Jacobs, C. M. "The Way," p. 101 and 289.
Fischer, E. E. "Christian Social Solutions."
[2] Ascertained in personal conferences with educational leaders, p. 62.
[3] Weigle, L. A. "Religious and Secular Education," p. 3.
[4] Ibid.

that the religious needs of the world are not man's concern.

Completing Elements:

A-12 1. An attitude of appreciation of the Bible as divine revelation. (Must be understood as *progressive* divine revelation.)

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 3. Realization of a feeling of brotherhood growing out of a common fatherhood of God.

A-12 4. An attitude of appreciation of a life of unselfish service.

A-12 5. A sense of seeing other people's needs.

A-12 6. The habit of discriminating between essentials and non-essentials.

Limiting Elements:

A-12 1. Realization that religion is primarily concerned with the spiritual relationship between God and man (and is reflected in the conduct of man.)

A-12 2. Realization that true religion expresses itself in all phases of life.

Interconnecting and Transferring Elements:

A-12 1. The habit of taking an active part in the missionary and other activities of the local church and the denomination.

A-12 2. The habit of looking for opportunities to help those who are in need.

A-12 3. The habit of living in accordance with the profession of faith.

A-12 4. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to the religious needs of the world.

INSTRUCTION COMPLEX—M

Major Outcome—The standard of a strong Christian character.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of having a strong Christian character.

2. Such attainable standards as:[1]

A-12 a. A certain standard of independence.
A-12 b. A certain standard of bravery.
A-12 c. A certain standard of self-respect.
A-12 d. A certain standard of self-control.
A-12 e. A certain standard of justice.
A-12 f. A certain standard of generosity.
A-12 g. A certain standard of cheerfulness.
A-12 h. A certain standard of pleasantness.
A-12 i. A certain standard of self-sacrifice.

A-12 3. Realization that all these steps can be attained. (By one who is "called" to be a leader.)

A-12 4. The habit of perseverance till all the steps are attained.

A-12 5. Realization of the importance of, and the habit of providing regular reminders to try to attain each step.

6. Realization of the need of personal effort in order to attain knowledge and growth in the Christian life.[2]

7. An attitude of understanding the influence of the individual upon the group

[1] Yocum, A. D. "Report of the Committee on the Teaching of Democracy." National Educational Association Proceedings, 1923, 61, p. 447.
[2] Ascertained in personal conferences with educational leaders, p. 62.

and of the group upon the individual in the Christian life.[1]

Counteracting Elements:

A-12 1. Realization that a strong Christian character can be attained—to counteract the feeling that it cannot be attained. (Should be qualified by one who is "called" to be a leader.)

A-12 2. Realization of the importance of religion for a strong character—to counteract the feeling that religion is not an important element in character.

3. Realization that the character of the teacher is highly important.[1]

Completing Elements:

A-12 1. An attitude of faith in God and man.

A-12 2. A controlling sense of personal responsibility.

A-12 3. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

Limiting Elements:

A-12 1. Realization that self-expression (self-assertion) must be carefully limited by self-sacrifice.

A-12 2. An attitude of love for God and for fellowman.

3. Realization that the standard of strength cannot be carried to the limit of futility.[1]

4. Realization that the standard of strength is limited by too great injustice to self.[1]

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[1] Ascertained in personal conferences with educational leaders, p. 62.

5. Realization that the standard of strength should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-10 B-2 1. An attitude of understanding of the various types of strength.

A-11 B-1 2. The habit of looking for new types of strength and forms of application.

A-10 B-2 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to strength of character and the various types of strength.

INSTRUCTION COMPLEX—M-I

Major Outcome—A certain standard of independence.

ELEMENTS OF THE COMPLEX

Stengthening Elements:

A-12 1. Realization of the importance of having a standard of independence.

2. Such attainable standards as:

A-12 a. A certain standard of freedom.

A-12 b. A certain standard of self-reliance.

A-12 c. A certain standard of equivalent return.

A-12 3. The habit of perseverance till all these steps are attained.

A-12 4. Realization of the importance of, and the habit of trying regularly to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling

[1] Ascertained in personal conferences with educational leaders, p. 62.

that it cannot be done. (Should be qualified by one who is "called" to be a leader.)

A-12 2. Realization that personal happiness and enjoyment do not depend upon material or expensive things—to counteract the feeling that wealth makes for independence and happiness.

Completing Elements:

A-12 1. An attitude of kindness and sympathy.

A-12 2. A controlling sense of personal responsibility.

A-12 3. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

Limiting Elements:

A-12 1. The standard of being unwilling to get something for nothing.

A-12 2. An attitude of contempt for gambling, shirking, profiteering, graft, etc.

A-12 3. An attitude of faith in God and fellowman.

A-12 4. An attitude of respect for the achievements of others.

A-12 5. Realization of one's own limitations.

A-12 6. An attitude of love for God and fellowman.

A-11 B-1 7. The habit of not taking oneself too seriously.

8. Realization that the standard of independence cannot be carried to the limit of futility.[1]

9. Realization that the standard of indepen-

[1] Ascertained in personal conferences with educational leaders, p. 62.

dence is limited by too great injustice to self.[1]

10. Realization that the standard of independence should not be carried to the extent of harming those it is intended to benefit.[1]
11. A sense of dependence upon the power of God.[1]
12. An ability to discriminate in determining what is gambling, etc.[1]

Interconnecting and Transferring Elements:

A-11 B-1

1. The habit of looking for new types of independence and the ways in which they can be applied.
2. The habit of associating with independence the most difficult types and fields of application such as:

A-12

a. The habit of self-determining public issues without regard to personal interests which conflict with the good of the group.

A-12

b. The habit of being free from religious prejudices.

A-12

c. The habit of being appreciative of the work of others and in passing on benefits to others.

A-11 B-1

3. Vocabulary control:
   a. An understanding of, or
   b. An ability to use intelligently certain terms related to independence and essential to application in the associated types and fields.
4. The habit of critically evaluating one's own points of strength and weakness.[1]

INSTRUCTION COMPLEX—M-II

Major Outcome—A certain standard of bravery.

[1] Ascertained in personal conferences with educational leaders, p. 62.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of bravery as an element of a strong character.
2. Such attainable standards as:
A-12 a. A certain standard of fearlessness.
A-12 b. A certain standard of perseverance.
A-12 1. A certain standard of steadfastness.
A-12 2. A certain standard of persistency.
A-12 a. A certain standard of continuance.
A-12 b. A certain standard of endurance.
A-12 c. A certain standard of fortitude.
A-12 d. A certain standard of heroism.
A-12 e. A certain standard of martyrdom.
A-12 c. A certain standard of progressiveness.
A-12 d. A certain standard of decisiveness.
A-12 e. A certain standard of hope.
A-12 3. The habit of perseverance till all these steps are attained.
A-12 4. Realization of the importance of, and the habit of trying regularly to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)

A-12 2. The habit of cheerfully doing one's duty in the face of criticism—to counteract the tendency to quit under difficulties.

Completing Elements:

A-12 1. An attitude of sternness and cheerfulness in the face of the hostility of friends in doing what one knows to be right.

A-11 C-1 2. A certain standard of optimism based on the certainty of the final triumph of the Kingdom of God.

A-12 3. A certain standard of self-sacrifice.

A-12 4. A controlling sense of personal responsibility.

A-12 5. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 6. A certain standard of self-respect.

A-12 7. A certain standard of self-control.

Limiting Elements:

A-12 1. An attitude of respect for the rights of others.

A-12 2. An attitude of faith in God and fellowman.

A-12 3. Realization of one's own limitations. (Must not be carried so far as to lose one's self-respect.)

A-12 4. An attitude of love for God and fellowman.

5. Realization that the standard of bravery cannot be carried to the limit of futility.[1]

6. Realization that the standard of bravery is limited by too great injustice to self.[1]

7. Realization that the standard of bravery

[1] Ascertained in personal conferences with educational leaders, p. 62.

should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new types of bravery and the ways in which they can be applied.

2. The habit of associating with bravery the most difficult types and fields of application such as:

A-12 a. Fearless of the consequences to oneself in doing what one knows to be right.

A-12 b. Being optimistic and hopeful when deserted by friends.

A-12 c. The habit of prayerful dependence upon God at all times.

A-11 B-1 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to bravery and essential to application in the associated types and fields.

Instruction Complex—M-III

Major Outcome—A certain standard of self-respect.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization of the importance of self-respect as an element of a strong character.

2. Such attainable standards as:

A-12 a. A certain standard of personal attractiveness.

A-12 b. A certain standard of purity.

A-12 c. A certain standard of humility.

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[1] Ascertained in personal conferences with educational leaders, p. 62.

A-12 d. A certain standard of dignity.
A-12 e. A certain standard of reliability.
A-12 1. A certain standard of resoluteness.
A-12 2. A certain standard of faithfulness.
A-12 3. A certain standard of loyalty.
A-12 f. A certain standard of honor.
A-12 3. The habit of perseverance till all these steps are attained.
A-12 4. Realization of the importance of and the habit of trying regularly to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)
A-12 2. The habit of maintaining all right standards essential to personal attractiveness—to counteract the feeling of embarrassment or of embarrassing others while participating in social intercourse.

Completing Elements:

A-11 C-1 1. An attitude of humility.
A-12 2. A certain standard of dignity.
A-12 3. A certain standard of loyalty.
A-12 4. A certain standard of honor.
A-12 5. A controlling sense of personal responsibility.
A-12 6. A certain standard of independence.
A-12 7. A certain standard of self-control.

Limiting Elements:

A-12 1. An attitude of faith in God and fellowman.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 3. An attitude of respect for the rights of others.

A-11 B-1 4. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

5. Realization that the standard of self-respect cannot be carried to the limit of futility.[1]

6. Realization that the standard of self-respect is limited by too great injustice to self.[1]

7. Realization that the standard of self-respect should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new types of self-respect and the ways in which they can be applied.

2. The habit of associating with self-respect the most difficult types and fields of application, such as:

A-12 a. The habitual maintainance of all right standards essential to a personal attractiveness to others.

A-12 b. Faithful in social relations and business obligations.

A-12 c. Loyal to Christ and His church under trying circumstances.

A-12 d. To be honorable in family, social and business life under all conditions.

[1] Ascertained in personal conferences with educational leaders, p. 62.

A-11 B-1 3. Vocabulary control:
   a. An understanding of, or
   b. An ability to use intelligently certain terms related to self-respect and essential to its application to associated types and fields.

INSTRUCTION COMPLEX—M-IV

Major Outcome—A certain standard of self-control.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of self-control as an element of a strong Christian character.
2. Such attainable standards as:
A-12 a. A certain standard of abstinence.
A-12 b. A certain standard of temperance.
A-12 c. A certain standard of inhibition.
A-12 d. A certain standard of balance.
A-12 3. The habit of perseverance till all these steps are attained.
A-12 4. Realization of the importance of, and the habit of trying regularly to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)
A-12 2. Realization that any individual right or personal privilege which is harmful to the common good or which causes a "brother to offend," must be habitually surrendered—to counteract the feeling that one can do as he pleases so far as in-

dividual rights and privileges are concerned.

Completing Elements:

A-12 1. A certain standard of self-respect.
A-12 2. A controlling sense of personal responsibility.
A-12 3. A certain standard of independence.
A-12 4. An attitude of humility.
A-12 5. A certain standard of self-sacrifice.

Limiting Elements:

A-11 C-1 1. Realization that self-control in the form of temperance in all things if carried too far, will result in weakness. (No danger of carrying "temperance" too far.)
A-12 2. An attitude of faith in God and fellowman.
A-12 3. Realization of one's own limitations. (Must be limited by a standard of self-respect.)
A-12 4. An attitude of respect for the rights of others.
5. Realization that the standard of self-control cannot be carried to the limit of futility.[1]
6. Realization that the standard of self-control is limited by too great injustice to self.[1]
7. Realization that the standard of self-control should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new types of

[1] Ascertained in personal conferences with educational leaders, p. 62.

self-control and the way in which they can be applied.

2. The habit of associating with self-control the most difficult types and fields of application, such as:

A-12 a. Total abstinence from all things in which all indulgence is harmful to self or others, including strong drink, injurious foods, unnecessary criticism and gossip.

A-12 b. Temperance in food and non-intoxicating drinks, in personal enjoyments, and the desire to be always prominent or dominant in church and other public affairs.

A-12 c. Inhibition of actions, words and feelings which are harmful to others.

A-12 d. Suspension of judgments and premature actions.

A-11 B-1 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to self-control and essential to its application in the associated types and fields.

Instruction Complex—M-V

Major Outcome—A certain standard of justice.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization of the importance of justice as an element of a strong Christian character.

2. Such attainable standards as:

A-12 a. A certain standard of sincerity.

A-12 b. A certain standard of truthfulness.

A-12 c. A certain standard of fairness.
A-12 d. A certain standard of honesty.
A-12 e. A certain standard of impartiality.
A-12 3. The habit of perseverance till all these steps are attained.
A-12 4. Realization of the importance of, and the habit of regularly trying to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)
A-12 2. Realization that justice includes the giving of rights to others as well as the giving of right in relationship to others—to counteract the feeling that justice is only a matter of legal rights.

Completing Elements:

A-12 1. A controlling sense of personal responsibility.
A-12 2. A certain standard of honor.
A-12 3. An attitude of humility.
A-12 4. A certain standard of self-respect.
A-12 5. A certain standard of self-control.
A-12 6. A certain standard of self-sacrifice.

Limiting Elements:

A-12 1. Realization of one's own limitations. (Must be limited by a standard of self-respect.)
A-12 2. An attitude of love for God and fellowman.
A-12 3. Realization that justice in the Christian sense must always be tempered with mercy.

A-12 4. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

5. Realization that the standard of justice cannot be carried to the limit of futility.[1]

6. Realization that the standard of justice is limited by too great injustice to self.[1]

7. Realization that the standard of justice should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new types of justice and the way in which they can be applied.

2. The habit of associating with justice the most difficult types and fields of application, such as:

A-12 a. The habitual practice of conceding rights which belong to others regardless of how seriously it may count against our personal interests.

A-12 b. The yielding of equity or the giving of full and equal share to others in everything in which they have a common right, including many equities not guaranteed by law and often beyond their power to insist upon.

A-12 c. The habit of being sincere, truthful and honest in all relationships.

A-10 B-2 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to justice and

[1] Ascertained in personal conferences with educational leaders, p. 62.

essential to its application in the associated types and fields.

INSTRUCTION COMPLEX—M-VI

Major Outcome—A certain standard of generosity.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of generosity as an element of a strong Christian character.

2. Such attainable standards as:

A-12 a. A certain standard of liberality.

A-12 b. A certain standard of generous charity.

A-12 c. A certain standard of philanthropy.

A-11 B-1 3. An attitude of sympathetic familiarity with the nature of the charitable work the church is doing, and is endeavoring to do.

A-12 4. An attitude of intelligent familiarity with the great human needs which only philanthropy can meet.

A-12 5. A habit of systematic giving for the benevolent work of the church.

A-11 B-1 6. An attitude of stewardship to God for all blessings.

A-12 7. The habit of perseverance till all the necessary steps are attained.

A-12 8. Realization of the importance of, and the habit of regularly trying to attain each step.

9. A realization that the gift without the giver is bare.[1]

Counteracting Elements:

A-12 1. Realization that generosity involves the

[1] Ascertained in personal conferences with educational leaders, p. 62.

giving up of what is our own, and to which others have no just claim—to counteract the feeling that generosity involves only the giving to others of their just due.

A-12 2. Realization that generosity can be developed to a degree that it becomes spontaneous and is a form of personal enjoyment—to counteract the feeling that generosity always means self-sacrifice.

A-12 3. Realization that the necessary steps can be personally developed—to counteract the feeling that it cannot be done.

A-12 4. Realization that Christ's ministry included that of mercy—to counteract the feeling that it was only a ministry of the the Word.

Completing Elements:

A-12 1. An attitude of good will and sympathy for fellowman.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 3. A sense of personal responsibility.

A-12 4. An attitude of love for God and fellowman.

Limiting Elements:

A-12 1. Realization that there are certain duties which one owes to himself and family as well as to others.

A-11 C-1 2. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-12 3. An attitude of faith in God and fellowman.

4. Realization that the standard of generosity cannot be carried to the limit of futility.[1]
5. Realization that the standard of generosity is limited by too great injustice to self.[1]
6. Realization that the standard of generosity should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new opportunities to practice generosity.

2. The habit of associating with generosity the most difficult types and fields of application, such as:

A-12 a. The habit of giving any possible form of relief to the needy.

A-12 b. The habit of liberal and even self-sacrificing giving to the benevolent work of the church in times of great need, and generous charity at all times.

A-10 B-2 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to generosity and its various types.

INSTRUCTION COMPLEX—M-VII

Major Outcome—A certain standard of cheerfulness.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of cheerfulness as an element in a strong Christian character.

[1] Ascertained in personal conferences with educational leaders, p. 62.

2. Such attainable standards as:

A-12 a. A certain standard of sanguine cheerfulness, arising from natural lightness, jollity, or joyousness.

A-11 B-1 b. A certain standard of stoical cheerfulness, arising from the habitual repression of sadness, worry and complaint.

A-12 c. A certain standard of hopeful cheerfulness, arising from faith in God and the controlling belief that "all things work together for good to them that love God."

A-12 3. The habit of perseverance till all these steps are attained.

A-12 4. Realization of the importance of and the habit of regularly trying to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)

Completing Elements:

A-12 1. An attitude of faith in God and fellowman.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 3. Realization of God's power and love.

A-12 4. A certain standard of self-control.

A-12 5. A certain standard of self-respect.

Limiting Elements:

A-11 B-1 1. An attitude of reverence for things religious.

A-10 B-2 2. An attitude of respect for authority.

A-12 3. An attitude of respect for self and for others.

A-12 4. An attitude and standard of courtesy.

A-11 C-1 5. An attitude of sympathy.

A-12 6. A sense of the fitness of things.

7. Realization that the standard of cheerfulness cannot be carried to the limit of futility.[1]

8. Realization that the standard of cheerfulness is limited by too great injustice to self.[1]

9. Realization that the standard of cheerfulness should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new opportunities to give expression to the standard of cheerfulness.

2. The habit of associating with cheerfulness the most difficult types and fields of application, such as:

A-12 a. Being cheerful when tempted to be sad, worry or complain.

A-12 b. Remaining hopefully cheerful in the face of afflictions and calamities.

A-11 B-1 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to cheerfulness and its various types.

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[1] Ascertained in personal conferences with educational leaders, p. 62.

INSTRUCTION COMPLEX—M-VIII

Major Outcome—A certain standard of pleasantness.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of pleasantness as an element in a strong Christian character.

2. Such attainable standards as:

A-12 a. A certain standard of attractiveness.

A-12 b. A certain standard of pleasant interestingness.

A-12 c. A certain standard of likeableness.

A-12 d. A certain standard of adaptable pleasantness.

A-12 3. The habit of perseverance till all these steps are attained.

A-12 4. Realization of the importance of, and the habit of regularly trying to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)

A-12 2. Realization of the importance of knowing what is good taste in personal appearance, manners and dress—to counteract the feeling that they are not necessary elements in pleasantness.

A-11 B-1 3. The habit of participating only in conversations and discussions which have pleasantness and kindliness as their aim—to counteract the tendency to participate in unpleasant and unkind gossip.

Completing Elements:

A-12 1. An attitude of appreciation of the best in literature, music and art. (This should be emphasized more in our teacher training.)

A-12 2. The habit of looking for, and trying to satisfy other people's needs.

A-12 3. A certain standard of cheerfulness.

A-12 4. A certain standard of self-respect.

A-12 5. A certain standard of self-control.

Limiting Elements:

A-12 1. An attitude of sympathy.

A-12 2. A sense of the fitness of things.

A-12 3. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-12 4. An attitude of humility.

5. Realization that the standard of pleasantness cannot be carried to the limit of futility.[1]

6. Realization that the standard of pleasantness is limited by too great injustice to self.[1]

7. Realization that the standard of pleasantness should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new opportunities and ways of being pleasant.

2. The habit of associating with pleasantness the most difficult types and fields of application, such as:

A-12 a. The prohibition of immodest dress or dress inappropriate.

[1] Ascertained in personal conferences with educational leaders, p. 62.

A-12 b. Being interesting in ways commonly pleasing to all or in a sufficient variety of ways to please each.

A-12 c. The habit of judging one's own personal qualities to see whether they are likeable or unlikeable and to seek to get rid of the unlikeable and to develop likeable ones.

A-12 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to pleasantness and its various types.

INSTRUCTION COMPLEX—M-IX

Major Outcome—A certain standard of self-sacrifice.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance of self-sacrifice as an element in a strong Christian character.

2. Such attainable standards as:

A-10 B-1 C-1 a. Self-sacrifice for reward.

A-12 b. Self-sacrifice for strength.

A-12 c. Self-sacrifice for duty.

A-12 d. Self-sacrifice for faith.

A-12 e. Self-sacrifice for love.

A-11 B-1 3. Realization of the significance to the individual Christian of Christ's statement, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

A-12 4. The habit of perseverance till all these steps are attained.

A-12 5. Realization of the importance of, and the habit of regularly trying to attain each step.

Counteracting Elements:

A-12 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Must be qualified by one who is "called" to be a leader.)

A-12 2. Realization that love not strong enough to be self-sacrificing is not love at all—to counteract the feeling that self-sacrifice is not an essential element of love.

A-11 B-1 3. Realization that real faith in God will necessarily express itself in continual self-sacrifice—to counteract the feeling that consent to a belief is all that is necessary to be a Christian.

Completing Elements:

A-12 1. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 2. Realization that the furtherance of each standard of strength involves actual practice in self-sacrifice.

A-12 3. Actual realization of all outcomes from M-I to M-VII inclusive.

Limiting Elements:

A-12 1. An attitude of disgust and contempt for any sacrifice made through weakness.

A-12 2. An attitude of love for God and fellowman.

A-12 3. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-12 4. Realization that one has certain duties to himself and family as well as to others.

5. Realization that the standard of self-sacrifice cannot be carried to the limit of futility.[1]
6. Realization that the standard of self-sacrifice is limited by too great injustice to self.[1]
7. Realization that the standard of self-sacrifice should not be carried to the extent of harming those it is intended to benefit.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of looking for new types of self-sacrifice and the ways in which they can be applied.

2. The habit of associating with self-sacrifice the most difficult types and fields of application, such as:

A-12 a. Points at which self-sacrifice becomes greater than right or duty requires.

A-12 b. Sacrifice for the sake of maintaining essential truth or of determining it.

A-12 c. Sacrifice necessary for the maintenance of religious belief and Christian faith.

A-12 d. Sacrifice for peoples and social groups separate and different from our own.

A-11 B-1 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to self-sacrifice or essential to its application in the associated types and fields.

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[1] Ascertained in personal conferences with educational leaders, p. 62.

Instruction Complex—N

Major Outcome—An attitude of appreciation of a life of unselfish service.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization that the man who most freely uses his life for others has the most enduring influence.

A-12 2. Realization of the vital place of Christian service in the religious development of the individual.[1]

A-12 3. Realization of the significance of Christ's statement, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (The realization of this outcome would entirely change what is ordinarily meant by success.) (This outcome needs tremendous emphasis in the training of future leaders for the church.)

A-12 4. Realization that the great and lasting work of the world has been done and is being done by men who have no selfish ends to serve. (Only realized by too few.)

A-12 5. An attitude of appreciation of the unselfish service of the great benefactors of the human race.

A-12 6. Realization that Christianity has its roots in the unselfishness of Jesus Christ.

A-12 7. Realization that discipleship implies following the Master's example.

A-11 B-1 8. Realization that the highest form of self-expression is attained only through self-impartation.

[1] Cope, H. F. "Principles of Christian Service."

Counteracting Elements:

A-12 1. Realization that faith in Jesus Christ if real, must express itself in loving service —to counteract the feeling that blind acceptance of a creed is all that is necessary to be a Christian.

A-12 2. Realization of the joy that results from unselfish service—to counteract the feeling that there is no joy in service.

Completing Elements:

A-12 1. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 2. Realization of what the religious needs of the world are.

A-12 3. Realization of a feeling of brotherhood growing out of a common fatherhood of God.

A-12 4. A controlling sense of personal responsibility.

Limiting Elements:

A-12 1. Realization that service must always be limited by love.

A-12 2. Realization that unselfish service does not mean the disregard of duties to one's self and family.

A-12 3. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

Interconnecting and Transferring Elements:

A-12 1. The habit of taking an active part in the missionary and social service programs of the local church and of the denomination

in general. (Should also include the program of the church universal.)

A-12 2. A sense of seeing other people's needs and the habit of serving them whenever possible.

Instruction Complex—O

Major Outcome—A professional attitude—objective, tolerant and openminded.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization of the importance of a professional attitude on the part of the religious or educational leader.

A-12 2. An attitude of respect for the achievements of others.

A-11 B-1 3. An attitude of tolerance for the views and opinions of others.

A-11 C-1 4. An attitude of loyalty to one's associates.

A-11 B-1 5. Realization of what the standards of the profession are.

6. Realization of the need for a professional code for religious educators and a code for oneself.[1]

Counteracting Elements:

A-10 B-2 1. Realization that professions put service first, all other considerations are secondary—to counteract the feeling to place emphasis upon the personal reward. (Must remember that we are primarily considering volunteer service.)

A-12 2. Realization that the professional man is not concerned so much with what he must

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[1] Ascertained in personal conferences with educational leaders, p. 62.

do as with what he must be—to counteract the tendency to define professional ethics in terms of duties.

Completing Elements:

A-12 1. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 2. An attitude of love for God and fellowman.

A-12 3. A controlling sense of personal responsibility.

A-12 4. An attitude of understanding and sympathy with the educational method.

A-12 5. The standard of a strong Christian character.

A-12 6. An attitude of appreciation of a life of unselfish service.

A-12 7. Realization of the need to grow into greater efficiency.

Limiting Elements:

A-12 1. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-12 2. The standard of avoiding "personalities" in discussions and social intercourse.

A-12 3. The habit of remaining openminded on matters of opinion and procedures that are d e b a t a b l e until they have been objectively verified.

A-12 4. An attitude of respect for the rights and opinions of others.

Interconnecting and Transferring Elements:

A-12 1. The habit of trying to understand other people's viewpoints.

A-12 2. The habit of taking an active part in the educational and social work of the local church and the church at large.

A-12 3. The habit of keeping in contact with the work that is being done in the field through personal contacts and literature. (Time available a factor to be considered.)

Instruction Complex—P

Major Outcome—Realization of the need and place of evangelism for the local church.

Elements of the Complex

Strengthening Elements:

A-12 1. Realization of what is meant by the term "evangelism." (Must clearly differentiate between evangelism as a device and evangelism as an objective.)

A-12 2. Realization of the significance of Christ's final commission to the church.

A-12 3. Realization of what the religious needs of the world are.

A-12 4. Realization of the purpose for which the church of Christ exists, as the purpose was defined by its Founder and interpreted by His immediate followers.

A-12 5. Realization of the influence the Gospel has had upon races, nations and individuals.

A-12 6. Realization of the need for the Gospel by the local community.

A-12 7. Realization that as long as there are men and women outside the Kingdom there is need for an evangelistic program. (Need not be limited to adults.)

8. Realization of the place of evangelism in religious education.[1]

Counteracting Elements:

A-12 1. Realization that there is a definite need for an evangelistic program in every church—to counteract the feeling that education can supply every need.

A-12 2. Realization that the whole work of the church should be characterized by an evangelistic note—to counteract the tendency to forget the primary work of the church.[2]

A-12 3. Realization that evangelism does not only have as its purpose conversion, but also edification—to counteract the feeling that evangelism has only a place at certain periods.[2]

Completing Elements:

A-12 1. An attitude of appreciation of the Bible as divine revelation.

A-12 2. An attitude of appreciation of the church's history, message and program.

A-12 3. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships.

A-12 4. An attitude of understanding and sympathy with the educational method.

A-12 5. Realization of what the religious needs of the world are.

A-12 6. Realization of a feeling of brotherhood growing out of a common fatherhood of God.

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[1] Ascertained in personal conferences with educational leaders, p. 62.
[2] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

Limiting Elements:

A-12 1. Realization that evangelism does not exclude religious education but that education is a form of evangelism. (Also that evangelism is a form of education.)

A-11 B-1 2. Realization that the "evangelistic method" as such must largely be limited to adults.

A-12 3. Realization that evangelism, if it is to be permanent, must include a program of education.

4. Realization that evangelism must be an integral part of a continuous, progressive program of education.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of regularly participating in the work of the local church.

A-12 2. The habit of looking for, and supplying the needs of others.

A-11 B-1 3. The habit of keeping in touch with the work of the denomination and the church at large.

A-11 B-1 4. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms related to evangelism.

Instruction Complex—Q

Major Outcome—Realization of the need to grow into greater efficiency.

Elements of the Complex

Strengthening Elements:

A-11 B-1 1. Realization that through investigation and research, new things are being discovered and others proved false or true.

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[1] Ascertained in personal conferences with educational leaders, p. 62.

A-12 2. Realization of the great changes that have come about through these recent discoveries.

A-12 3. Realization that these discoveries demand a constant change in practice, if the changing needs are to be met.

A-12 4. Realization that a "great work greatly performed leaves the stamp of its greatness upon the worker."[1]

A-12 5. A definite purpose to lead pupils to higher standards of life—moral, mental and physical.[2]

6. Realization that through investigation and research methods are continually improving.[3]

Counteracting Elements:

A-11 B-1 1. Realization that the educational standards of our public schools are constantly being raised and that the church school must do the same if it is to command the respect of its pupils and patrons—to counteract the feeling that no educational standards are necessary for the church school.

A-12 2. Realization that where there is no progress, there is retrogression—to counteract the feeling that changes are not necessary.[4]

3. Realization that mere change does not mean progress.[3]

Completing Elements:

A-12 1. Realization of what are the various needs

[1] Betts, G. H. "How to Teach Religion," p. 28.
[2] Ascertained from church workers, p. 50.
[3] Ascertained in personal conferences with educational leaders, p. 62.
[4] Betts, G. H. "How to Teach Religion," p. 27.

and abilities of pupils in the various stages of development.

A-12 2. An attitude of understanding and sympathy with the educational method.

A-12 3. The standard of a working technique of the teaching process.

A-12 4. A certain standard of skill in the organization and direction of church activities.

A-12 5. A certain standard of mastery of the materials to be used in Christian education.

Limiting Elements:

A-12 1. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-11 B-1 2. The habit of verifying new things and procedures before discarding the old simply because they are old.

A-12 3. Realization that there are certain duties one owes to himself.

A-12 4. Realization that the ultimate measure of efficiency is to be found in the influence one has upon the lives of those under his care.

5. Realization of the influence one's profession or service has upon one's own character.[1]

Interconnecting and Transferring Elements:

A-12 1. The habit of keeping in touch with the results of investigation and research.

A-12 2. The habit of regularly checking up on one's work.

A-12 3. The habit of taking an active part in the work of the local church and the church at large.

[1] Ascertained in personal conferences with educational leaders, p. 62.

Instruction Complex—R

Major Outcome—Realization of a feeling of brotherhood growing out of a common fatherhood of God.

Elements of the Complex

Strengthening Elements:

A-12		1. Realization that in the sight of God all men are equal. (Equal should mean worthy of the respect of their fellows.)
A-12		2. Realization that Christ's salvation is for all men, regardless of race, creed, or color.[1]
A-12		3. Realization of Jesus' conception of the Kingdom of God and its significance for the whole of life.[2]
A-12		4. Realization of the inestimable value of a human soul in the sight of God.
A-12		5. Realization that the conscience of man is sacred and must not be violated but enlightened.[3]
A-12		6. Realization of the significance of the introduction to the Lord's Prayer.
A-12		7. Realization of the democratizing influence of the "Cross."
A-12		8. Realization of the significance of Christ's interpretation of the Commandments as given in the Sermon on the Mount.
A-11	B-1	9. An attitude of appreciation of the achievements of other people.
		10. Realization of the significance of Paul's statement made on Mars Hill that God made all men of one blood.[4]

[1] Loveland, G. "Training World Christians."
[2] Fischer, E. E. "Christian Social Solutions."
[3] Jacobs, H. E. "A Summary of the Christian Faith," p. 260 and 301.
[4] Ascertained in personal conferences with educational leaders, p. 62.

Counteracting Elements:

A-12 1. Realization that Christ's Commandments and promises are not restricted to some particular race or nation—to counteract the feeling that Christ's blessings are just for a select few.

A-12 2. Realization that social groups are subject to the same moral laws as are the individuals in the groups—to counteract the feeling that nations are above law and that their will is supreme.

A-12 3. Realization that each Christian is his "brother's keeper"—to counteract the feeling that the welfare of other races and nations is not our concern.

A-12 4. Realization that no individual or nation is perfect and infallible—to counteract the feeling that certain individuals or nations can make no mistakes.

A-12 5. Realization that all are spiritual children of a common Father—to counteract the idea that a family relationship is not real because of "prodigal sons and rebellious children."[1]

Completing Elements:

A-12 1. An attitude of understanding of the problems and viewpoints of other people.

A-12 2. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian l i v i n g in all relationships.

A-12 3. The habit and standard of self-sacrifice for the common welfare of the race.

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[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

A-12 4. An attitude of appreciation of the Bible as (progressive) divine revelation.
A-12 5. Realization of what the religious needs of the world are.
A-12 6. An attitude of appreciation of a life of unselfish service.
A-12 7. A controlling sense of personal responsibility.

Limiting Elements:

A-12 1. Realization that the controlling motive in all Christian service is love.
A-12 2. Realization that man is to be merciful, "just as your Father in heaven is merciful."
A-12 3. Realization that the feeling of brotherhood is largely the result of one's own experiences.[1] (Should include self-controlled practice.)

Interconnecting and Transferring Elements:

A-11 B-1 1. The habit of trying to understand the viewpoints of other people.
A-11 B-1 2. The habit of taking an active part in the missionary and social work of the local church and the church at large.
A-10 B-2 3. Vocabulary control:
   a. An understanding of, or
   b. An ability to use intelligently certain terms related to a universal brotherhood growing out of a common fatherhood of God.

INSTRUCTION COMPLEX—S

Major Outcome—The standard of reading worthwhile religious literature.

[1] Ascertained in questionnaire dealing with the major outcomes, p. 41-45.

ELEMENTS OF THE COMPLEX

Strengthening Elements:

A-12 1. Realization of the importance for the religious leader to read worthwhile religous literature.

A-12 2. Realization of what is the most worthwhile religious literature available.

3. Such attainable standards as:

A-11 B-1 a. A certain standard of daily Bible reading.

A-11 B-1 b. A certain standard of regularly reading the official church papers.

A-11 B-1 c. A certain standard of reading a select number of the best publications of the religious press.

A-11 B-1 d. A certain standard of reading religious and semi-religious journals and magazines and religious articles. (All these standards depend upon the time available.)

A-11 B-1 4. The habit of perseverance till all these steps have been attained.

A-12 5. Realization of the importance of, and the habit of regularly trying to attain each step.

Counteracting Elements:

A-11 B-1 1. Realization that each step can be personally attained—to counteract the feeling that it cannot be done. (Limited to a select group.)

Completing Elements:

A-12 1. The sense of discrimination.

A-12 2. An attitude of appreciation of the Bible as divine (progressive) revelation.

A-12 3. An attitude of loyalty to the denomination and its program of worship and service.

Limiting Elements:

A-12 1. Realization of one's own limitations. (Must be limited by a standard of self-respect.)

A-12 2. Realization that the amount one can read is limited by the time that is at his disposal, and that reading material should, therefore, be carefully selected.

A-12 3. Realization that one has certain duties to himself, family and vocation.

Interconnecting and Transferring Elements:

A-9 B-2 C-1 1. The habit of devoting a definite time each day to reading religious literature.

A-11 B-1 2. The habit of taking an active part in the work of the local church and the church at large.

A-12 3. Vocabulary control:

a. An understanding of, or

b. An ability to use intelligently certain terms which frequently occur in religious literature.

SUMMARY

The major outcomes are analyzed into nineteen instruction complexes. The analysis attempts only to indicate the major contributory outcomes. As a result of the procedures followed, including 1) a check on the basis of a study of fifty-two pupils' texts and 2) a check by twelve leaders in the field of religious education, it seems that the list of contributory outcomes is reasonably inclusive. The valuations placed upon the contributory outcomes by the same men seem to indicate that the elements included are basic.

The analysis is recognized as hypothetical. Final validity can be claimed for it only after actual experimentation has demonstrated that the contributory outcomes will make or tend to make the major outcomes controlling, useful, and generally applicable for the church worker.

CONCLUSION

This study is a preliminary investigation made in order to determine the essential outcomes which the denominational leadership training school should strive to attain in its students. It is composed of two parts. *Part I* advances nineteen major outcomes as essential for efficient church workers. The validity of these outcomes lies in the procedures employed in their determination; in the recommendations of the men in charge of leadership training in twenty-four Evangelical Protestant denominations in the United States and Canada; in the evaluations by a select group of one hundred ten volunteer church workers, and by twelve educational leaders, who, because of their training and professional standing, may be regarded as experts in the field. No other validity is claimed for them. Finality can be claimed for them only after actual experimentation has demonstrated that church workers in whom these outcomes have been attained are efficient in the manner and to the extent desired.

We cannot say with any certainty that a student who has taken courses providing for the attainment of these outcomes will be better fitted for his work than the student who has not taken such courses. Normal schools and training schools proceed on the assumption that specific training does tend to prepare an individual more adequately for his work. Since objective data based on controlled experimentation are lacking, this study proceeds on the assumption, generally made, that specific training in leadership will prepare the church worker to do his work more efficiently. With due recognition of the limits of this study, it may, therefore, be stated that leadership training schools, conducted on a denominational basis, should make provision for the attainment of these nineteen major outcomes.

Part II deals with the analyses of the nineteen major outcomes from the standpoint of instruction. The analyses are recognized as hypotheses. As such, they attempt to indicate the major con-

tributory elements necessary to make the major outcomes controlling, useful, and generally applicable for workers in the Evangelical Protestant churches of America. The present validity of these contributory outcomes depends upon the procedures followed in their determination, including a check on the basis of fifty-two pupils' texts used, or recommended to be used, in leadership training schools, and of their evaluation by the same twelve experts in the field who evaluated the major outcomes. Final validity can be contended for them only after actual experimentation has demonstrated that they will make or tend to make the major outcomes controlling, useful, and generally applicable for the church worker.

It must be remembered that the study in its entirety stands as a preliminary investigation. The organization of courses of study on the basis of the outcomes, and the experimental procedures necessary to establish the final validity of the outcomes, are steps which lie outside the scope of this study. The outcomes advanced are intended to serve as a basis for these additional steps.

APPENDIX A

Control Forms and Elements[1]

Education may be defined as "the continuing control of conduct."[2] From the standpoint of the means through which the control is exercised and the method through which the control is brought about, the *following forms of control*[3] may be distinguished: impression control, vocabulary control, variation control, habit and system control, and transfer control.

Impression control includes all those elements of control that have to do with the feelings. The knowledge and experience out of which they have arisen may have been forgotten. The feelings or sensations, however, remain as permanent and strong enough to exercise control. The methods of developing impression control which make it differ from other forms of control are cumulative instruction and cumulative experience. Cumulative instruction is the gradual development of the impression control outcome by the careful selection of the strongest sensational or emotional experience. Cumulative experience may involve an instructional process; however, it is more likely that the sensation or feeling will develop apart from instruction because it is the tendency of any sensation or feeling when once a part of an experience to repeat itself every time the experience recurs. The elements of impression control are: realizations, sensings, attitudes, motives and standards. *Realizations* are feelings of reality resulting from the presence or recall of enough experiences. They definitely suggest feelings of familiarity which come with the consciousness that one has previously experienced a thing. The method for developing realizations involves: 1) careful selection of that which is to be made real; 2) the use of immediate personal experiences or situations—experiences in which the student participates at the time of learning; revived experiences—the recall of experiences in which he has previously participated; assembled or imaginary experiences—experiences which have not been personally experienced as a whole, but made personally real through a reassembling of past personal experiences into new combinations; 3) the avoidance of all undesirable distractions. *Sensings* are feelings so accustomed that they control without

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[1] For the analysis of conduct control and for the terminology employed, the writer is largely indebted to Doctor A. D. Yocum, Professor of Educational Research and Practice, The University of Pennsylvania.

[2] Yocum, A. D. "An Analysis of Education as Conduct Control," p. 1.

[3] Ibid. p. 6.

any conscious cause or reason. They include all "natural instincts" and when developed educationally have the force of instincts. Common examples are a sense of reverence and a sense of appreciation. Sensings are developed through the repetition of a feeling with or without conscious reason for it, until it is controlling without any consciousness of reason. *Attitudes* are controlling feelings about or toward something. When a sensing or the feeling which often accompanies a realization is centered upon something it becomes an attitude. Attitudes may be developed: 1) by definitely centering strong feelings already existing upon useful and worthy ideas; 2) by emotionalizing those ideas which are not felt strongly enough; and 3) by avoiding material and methods which have little emotional value. *Motives* are feelings strong enough to result in action. A realization, or sensing, or attitude may serve as a motive, provided it stimulates the individual to some form of conduct. The following considerations must be taken into account in the development of motives: 1) there must be a strong enough motive or enough strong motives not in themselves wrong; and 2) the most useful and worthy motives must be kept most conspicuous. *Standards* or ideals are feelings which are centered upon the personal attainment of successive degrees of achievement. The method used for the development of a standard must provide for: 1) the personal realization by the learner that each step or degree of attainment is personally attainable; 2) a controlling wish to achieve each step; 3) a controlling will to persevere till each step is attained; and 4) continuing enough reminders to try to attain each step.

Vocabulary control is the control exercised through words as labels of past experiences. It is based upon the number and kind of words retained and the associations which retain them. The control is both positive and negative. It is positive in multiplying words which will permanently recall useful experiences that were only temporary and in giving useful words to experiences which would otherwise be made harmfully suggestive by evil words. It is negative in its omission of words which will recall harmful experiences and in developing an attitude of disapproval for words which would recall such experiences. Looking at words from the viewpoint of what they suggest and the method through which their control is brought about, the following elements may be distinguished under vocabulary control: 1) conspicuous labels—words emphasized for the retention of important experiences; 2) retainable words—a) words retainable through their own form, and b) words retainable through their similarity to other words; 3) memorized general terms and the assembling of words under them; 4) memorized word-suggesters and practice in their use; and 5) memorized locations suggestive of many words and the locating of words in them.

Variation control is that control which is exercised through a manysidedness of associations. It is based upon retained, manysided and varying

knowledge and experience. It is similar to the Herbartian "apperception" but an apperception which is based upon a manysidedness which through its very extent or multiplicity must vary for different individuals and at different times for the same individual. The method used in its development is the multiplication of associations, either miscellaneous or concentrated. The following elements are included in variation control: temporary experiences suggestive of many ideas; ideas specifically suggestive of many experiences; memorized general ideas and the assembling of particulars under them; idea suggesters and practice in their use; and memorized and permanent locations suggestive of many ideas.

Habit and system control is that form of control which relates to definite and certain knowledge and experience. The controlling power of habit is a recognized fact. "The fact that habit is based on actual changes which take place in the nervous system, that its foundation is physical, emphasizes its binding power."[1] Its control is usually exercised through a combination with other habits forming a complex or system of habits. System control refers to such a complex of habits built up in the mind of the learner with which, in so far as is possible, the control outcome of every essential and highly useful objective is associated. Habit and system control includes: habits essential to other forms of control, such as, impression, vocabulary, etc.; habits specifically useful in themselves; habits generally useful. The method common to all habits is: 1) adjusted repetition and adequate motivation; 2) cumulative memorizing and review; 3) unvarying repetition; and 4) effective interval of repetition.

Transfer control is that form of control relating to the transfer of knowledge or experience to new fields, usually in the face of difficulties. While the control which comes from the transfer of knowledge and experience cannot be absolutely certain, conditions can be provided which will overcome the difficulties and obstacles which stand in the way of application so as to make transfer highly probable. The various elements under transfer control, therefore, take the form of certain favorable conditions which make transfer probable. They are: the attainment of the outcome in its most generally useful form; memorizing with it the most difficult types and fields of application; developing a strong enough wish to transfer, not merely in a general way but through each type and field; detailed practice in finding new application; developing the habit of looking for opportunities for transfer or for new applications; familarity with the vocabulary and the knowledge essential to application in the associated fields and types.

[1] Strayer, G. D., and Norsworthy, N. "How to Teach," p. 67.

APPENDIX B

Bibliography

I. Outlines of Courses of Study and Other Material Submitted by Denominational Authorities.
II. Publications of the International Council of Religious Education.
III. Pupils' Texts.
IV. References—Religious.
V. References—Education.

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APPENDIX C

Denominations

A list of Evangelical Protestant denominations that are represented in the questionnaire studies made in connection with Part I.

* Denominations receiving second and third questionnaires.
** Denominations reporting no denominational leadership training schools.

** Advent Christian
* African Methodist Episcopal
* African Methodist Episcopal, Zion
* Brethren Church
* Christian Church
** Christian Reformed Church
* Church of the Brethren
* Church of God
* Church of the Nazarene
Colored Methodist Episcopal
* Congregational
Cumberland Presbyterian
* Disciples of Christ
* Evangelical Church
* The Evangelical Lutheran Augustana Synod
* The Evangelical Lutheran Synod of Missouri, Ohio and Other States
The Evangelical Synod of North America
Free Methodist
* Friends
** Mennonite Brethren in Christ
* Methodist Episcopal
* Methodist Protestant
National Convention Baptist
* National Baptist Convention
* Northern Baptist
* (Old Constitution) United Brethren in Christ
** Ontario and Quebec Baptist
Presbyterian Church (Canada)
* Protestant Episcopal (National Council)
** Reformed Church in America

* Reformed Church in the U. S.
Seventh Day Baptist General Conference
* South Methodist Episcopal
** United Baptist Convention of Maritime Provinces
* United Brethren
* United Church of Canada
* United Lutheran Church in America
** United Presbyterian
United Southern Presbyterian
* U. S. A. Presbyterian
** Wesleyan Methodist

APPENDIX D

The Second Questionnaire

708 Collings Avenue, West Collingswood, N. J.
February 14, 1928.

My Dear Doctor .....:

Permit me to acknowledge your reply to the questionnaire on leadership training which I submitted to you December last. The response throughout the Protestant Church in America was most gratifying. All but eight of the denominations replied.

You are, no doubt, interested in the results. The reports indicate a total of almost two thousand schools conducted during the past year on a denominational basis for leadership training.

The educational objectives which they attempt to realize through the agency of these schools I have compiled and listed on the accompanying sheet. To make sure that none have been missed or misinterpreted I am submitting the entire list to you so that you can check up on those which pertain to the schools of your denomination.

You can be of great help in the furtherance of this study by filling in the facts called for and returning the sheet to me at your earliest convenience. Thanking you for your kind co-operation, I am,

Very respectfully yours,
(Signed) M. S. Greth

I. Check those objectives for the realization of which your denomination has organized material at definite points in its leadership training curriculum. (It will be most helpful, if you can follow each check mark with specific references to such definite points.)

1. Knowledge and appreciation of the needs and abilities of pupils in the various stages of development.
   References:
2. A working technique of the teaching process.
   References:
3. Knowledge and appreciation of the Bible as divine revelation.
   References:
4. Knowledge and appreciation of the church's history, message and program.
   References:

5. Loyalty to the denomination and its program of worship and service.
   References:
6. Personal loyalty to Jesus Christ as exemplified by faithful and fruitful Christian living in all relationships.
   References:
7. To develop a strong Christian character.
   References:
8. A sympathetic attitude toward and active interest in Christian missions.
   References:
9. Knowledge and skill in the organization and direction of church activities.
   References:
10. An attitude of understanding and sympathy with the educational method.
    References:
11. Knowledge of the materials to be used in Christian education.
    References:
12. To interpret the meaning and place of evangelism for the local church.
    References:
13. To create a world vision by studying the world's needs.
    References:
14. Appreciation of a life of unselfish service.
    References:
15. To create a professional spirit—objective, tolerant and open-minded.
    References:
16. To create a reading constituency among the laity.
    References:
17. A desire to grow into greater efficiency.
    References:
18. To achieve a unity among the people.
    References:

II. List any others not given in above list.

APPENDIX E

The Third Questionnaire

708 Collings Avenue, West Collingswood, N. J.
May 19, 1928.

My Dear Doctor .....:

A few weeks ago you were kind enough to fill out and return to me the second questionnaire dealing with objectives for leadership training through denominational agencies. No doubt you are interested in the results.

Replies were received from all. Each one of the objectives submitted was checked by at least ten men in charge of leadership training in their respective denominations. No additional objectives were suggested.

To make use of the objectives as the basis for the construction of a curriculum, it was necessary to restate them in the form of outcomes. However, I am not sure whether my statements of the outcomes adequately express what you think should result from those objectives that you previously checked. Therefore, I would be very grateful if you would check up on my statements as given on the enclosed sheets.

After each of the objectives you will find the one or more outcomes which I think would result from that particular objective. Under each outcome I have a brief word of explanation, describing the method that would be used to develop that outcome, so as to make clear to you what I mean by it.

If my statement of the outcome adequately expresses what you think should result from the objective, please check it. If, however, the statement is inadequate, or if you think some other additional outcomes would result, please give a statement of the outcome or outcomes you have in mind.

Thank you for your co-operation.

Respectfully yours,
(Signed) M. S. Greth

Objectives	Outcomes
I. Knowledge and appreciation of the Bible as divine revelation.	1. An attitude of appreciation of the Bible as divine revelation. (Centering of one emotional proof after another upon the idea that God inspired the Scriptures. Evidences used by each denominational group will, of course, differ with their conception of inspiration.)

	2. The standard of a working knowledge of the Bible. (A series of attainable steps leading up to an easy familiarity with the contents of the Bible; a realization that each step is attainable; a controlling wish to have a direct knowledge of the Bible; a will to persevere till each step is attained; and a provision for regular reminders to try to attain each step.) *Corrected or additional outcomes.*
II. A working technique of the teaching process.	1. The standard of a working technique of the teaching process. (A series of steps in the order of their relative attainability, leading up to familiarity on the part of each individual, with the most effective methods research has determined for the teaching of religion; a realization of the personal attainability of each step or method; a controlling wish to be personally effective through each; a will to persevere in gaining personal efficiency in each; and provision for regular reminders to try.) *Corrected or additional outcomes.*
III. Knowledge and appreciation of the church's history, message and program.	1. An attitude of appreciation of the church's history, message and program. (Definite centering of material that has emotional appeal upon the idea of the church's contribution to civilization; upon the message the church has for the world; and upon the church's program as based upon the conception of the Kingdom of God.) *Corrected or additional outcomes.*

IV. Knowledge and appreciation of the needs and abilities of pupils in the various stages of development.	1. Realization of what are the various needs and abilities of pupils in the various stages of development. (Definitely selected realizations, such as, the realization that there are individual differences between pupils of the same age group; definitely selected experiences to make the definite thing real enough, such as, selected studies of individual differences; the avoidance of all realizations that would be distracting from the idea that there are differences.) *Corrected or additional outcomes.*
V. A sympathetic attitude toward and active interest in Christian missions.	1. A sympathetic attitude toward and active interest in Christian missions. (Definite centering of one emotional proof after another upon the idea that Evangelical Christianity is by its very nature a missionary religion and that true discipleship requires an active interest in the prosecution of Christ's work.) *Corrected or additional outcomes.*
VI. Knowledge and skill in the organization and direction of church activities.	1. A certain standard of skill in the organization and direction of church activities. (A series of attainable steps leading up to personal efficiency in the organization and direction of church activities, such as, a Young Men's Bible Class; realization of the personal attainability of each step; a controlling wish to be a skillful church worker; a will to persevere in gaining personal efficiency; and a provision for regular reminders to try to attain same.) *Corrected or additional outcomes.*

VII. Loyalty to the denomination and its program of worship and service.	1. An attitude of loyalty to the denomination and its program of worship and service. (Definite centering of emotional proofs upon the idea that the denomination has made and still is making definite contributions towards the realization of the kingdom; realization of what the contributions are; also the idea that the denomination expresses itself through its program of worship and service.) *Corrected or additional outcomes.*
VIII. Knowledge of the materials to be used in Christian education.	1. A certain standard of mastery of the materials to be used in Christian education. (A series of attainable steps leading up to a familiarity on the part of each individual with the materials, such as Bible stories, hymns, etc., which are to be used in Christian education; realization that each step can be personally attained; a controlling wish to be master of the material to be used; a will to persevere till each step is attained; and a provision for regular reminders to try to attain each step.) *Corrected or additional outcomes.*
IX. Personal loyalty to Jesus Christ as exemplified by faithful and fruitful Christian living in all relationships.	1. An attitude of loyalty to Jesus Christ as personal Saviour, exemplified by faithful and fruitful Christian living in all relationships. (Definite centering of one emotional proof after another upon the idea of what Christ has done for us; upon each person's need of a Saviour and that Christ alone can satisfy this need; also upon the idea that faith in Christ must express itself in faithful and fruitful Christian living.) *Corrected or additional outcomes.*

X. An attitude of understanding and sympathy with the educational method.	1. An attitude of understanding and sympathy with the educational method. (Definite centering of emotional proofs upon the idea that the educational method aims at a gradual and continuous unfoldment of the spiritual nature of childhood until it naturally comes to a time of personal acceptance of the Christian way; upon the idea that its program is chiefly one of conservation of childhood; and upon the idea that it does not exclude evangelism but is rather a form of evangelism.) *Corrected or additional outcomes.*
XI. To create a world vision by studying the world's needs.	1. Realization of what the religious needs of the world are. (Definitely selected realizations, such as, realization that each race, nation or tribe has definite religious needs; definitely selected experiences, such as, the evils of caste in India, etc., to make the definite thing real enough; and the avoidance of all realizations that would distract from the idea that there are needs.) *Corrected or additional outcomes.*
XII. To develop a strong Christian character.	1. The standard of a strong Christian character. (A series of attainable virtues arranged in the order of their relative attainability, leading up to those key virtues which have been found essential for a strong Christian character; a realization that each virtue is personally attainable; a controlling wish to achieve a strong character through the attainment of each step; a will to persevere till each step is attained; and a provision for regular reminders to try.) *Corrected or additional outcomes.*

XIII. Appreciation of a life of unselfish service.	1. An attitude of appreciation of a life of unselfish service. (Definite centering of material that has emotional appeal upon the idea that real joy and the highest form of self-expression is only attained through ministering to others; also upon the example of service which Christ has given us.) *Corrected or additional outcomes.*
XIV. To create a professional spirit—objective, tolerant and openminded.	1. A professional attitude—objective, tolerant and openminded. (Definite centering of one emotional proof after another upon the idea that the religious worker is rendering a definite service to society; upon the idea that he is not looking for personal rewards but only for opportunities to serve others; upon the idea that he must exemplify the truths he is trying to teach if he is to be effective; and upon the idea that he be tolerant and openminded to practices and beliefs to which not all workers agree.) *Corrected or additional outcomes.*
XV. To interpret the meaning and place of evangelism for the local church.	1. Realization of the need and place of evangelism for the local church. (Definitely selected realizations, such as, the realization that as long as there are adults outside of the church there is a definite need for evangelism; definitely selected experiences, such as, the study of a local community to locate the unchurched, to make the need for evangelism real enough, and the avoidance of all distracting realizations.) *Corrected or additional outcomes.*

XVI. A desire to grow into greater efficiency.	1. Realization of the need to grow into greater efficiency. (Definitely selected realizations, such as, the realization that efficiency in church work is a gradual attainment; selected experiences, such as, personal experiences from the lives of well-known workers, to make the idea real enough; the avoidance of all realizations that would distract from the idea that it is possible to grow in efficiency.) *Corrected or additional outcomes.*
XVII. To achieve a unity among the people.	1. Realization of a feeling of brotherhood growing out of a common fatherhood of God. (Definitely selected realizations, such as, realization that filial relationship to God must express itself in love to all brethren; definitely selected experiences, such as, examples from the life and teachings of Christ, to make the idea real enough; the avoidance of all realizations that would distract from the idea of brotherhood.) *Corrected or additional outcomes.*
XVIII. To create a reading constituency among the laity.	1. The standard of reading worthwhile religious literature. (A series of attainable steps leading up to a familiarity with the best type of religious literature and the regular reading of the same; realization that each step can be attained; a controlling wish to read good religious literature; a will to persevere till each step has been attained; and a provision for regular reminders to try.) *Corrected or additional outcomes.*